



Library of

Wellesley



College.

Presented by Mr. A. A. Sweet.

Nº 40551



THE
Old ^{and} New Testament
Student.

WILLIAM R. HARPER, EDITOR.

VOLUME XIII.

July to December, 1891.

WITH

PORTRAIT OF PROF. LLEWELYN JOAN EVANS, D. D., LL. D.

THE STUDENT PUBLISHING COMPANY,

336 ASYLUM STREET, HARTFORD, CONN.

London Agency: Trübner & Co., 57 and 59 Ludgate Hill.

TABLE OF CONTENTS.

JULY.

I. EDITORIAL:	
The new volume.—The Policy pursued.—Its wisdom assured by experience.—The Bible a Book of Life.—It enshrines the life of God.—This fact ensures its Permanence.—How to rid a man of a worthless theory.—How to free him from a narrow theory.....	1-7
II. THE OLD TESTAMENT IN THE CHRISTIAN CHURCH. Rev. Professor A. F. Kirkpatrick.....	8-15
III. DUPLICATES IN THE PSALTER. Rev. Professor L. W. Batten.....	16-20
IV. JOHN XX. 27 AND OUR FUTURE BODIES. Rev. Thomas Laurie, D. D.....	21-24
V. THE RELIGIOUS IDEAS OF THE BOOK OF ECCLESIASTICUS. I. Professor F. C. Porter, Ph. D.....	25-34
VI. PSALM LXXII. Professor Thos. Hill Rich.....	35-40
VII. THE GOSPEL OF JOHN. William R. Harper and George S. Goodspeed.....	41-51
VIII. BIBLICAL NOTES:	
Studying the Bible in its Books.—The Best Books on Revelation.—Paul's Thorn in the Flesh.—Some new Interpretations of Pauline Passages....	52-54
IX. GENERAL NOTES AND NOTICES.....	55, 56
X. BOOK NOTICES:	
Plummer's Epistles of St. James and St. Jude.—Beecher's A Life of Christ.—Ochsenford's The Passion Story.—Edersheim's Prophecy and History in relation to the Messiah.—Studia Biblica.—Pulpit Commentary, St. Mark.—Edersheim's Rites and Worship of the Jews.—Clarke's Life and Times of Jesus Christ as related by Thomas Didymus.—Arnold's The Light of the World.—Wilkinson's The Epic of Saul.—Burr's Aleph the Chaldæan.—Pater's Marius the Epicurean.—Green's Handbook to the Grammar of the Greek Testament.....	57-61
XI. THE AMERICAN INSTITUTE OF SACRED LITERATURE.....	62
XII. CURRENT OLD TESTAMENT LITERATURE.....	63
XIII. CURRENT NEW TESTAMENT LITERATURE.....	64

AUGUST.

I. EDITORIAL:	
The Practice of Biblical Paraphrase.—Its direct and indirect Benefits.—The Dominant Biblical Work of the present day and the Promise for the Future.....	65-69
II. A STUDY OF NEW TESTAMENT PRECEDENT. I. Rev. Augustine S. Carman, M. A.	70-79
III. ISRAEL IN HOSEA. Rev. L. F. Badger.....	77-88
IV. THE RELIGIOUS IDEAS OF THE BOOK OF ECCLESIASTICUS. II. Professor Frank C. Porter, Ph. D.....	89-97
V. INORGANIC NATURE IN THE POEM OF JOB. Rev. Albert P. Brigham.....	98-107
VI. THE GOSPEL OF JOHN. William R. Harper and George S. Goodspeed.....	108-110

VII. BIBLICAL NOTES:	
The Name Jerusalem.—Exodus 14:11.—The Future Life in Egypt and Israel.—The Song of Songs.—The Feet Washing; John 13:1-17.—Neglect of the Apocrypha	120-122
VIII. BOOK NOTICES:	
Alden's The Prince of Peace.—MacLaren's The Holy of Holies.—Deems' The Gospel of Spiritual Insight.—Matheson's Spiritual Development of St. Paul	123-126
IX. CURRENT OLD TESTAMENT LITERATURE.....	127
X. CURRENT NEW TESTAMENT LITERATURE.....	128

SEPTEMBER.

I. EDITORIAL:	
"Talking" the Word.—This "talking" an element in the formation of the Gospels.—Such "talking" needful to-day.—The breadth of the Spiritual Element in the Bible and its demands on the Interpreter.—This same breadth and its Relation to the Believer in the Bible.....	129-133
II. THE MODERN JEW AND HIS SYNAGOGUE. Rev. Professor T. W. Davies, B. D.	134-142
III. THE RELATION OF THE NEW TESTAMENT TO THE MOSAIC SYSTEM. Rev. F. W. C. Meyer	143-146
IV. A CLASSIFICATION OF THE SOLOMONIC PROVERBS. Kichiro Yuasa, Ph. D.	147-153
V. RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS OF SCOTLAND AND ENGLAND. James B. Reynolds, B. D.	154-158
VI. A STUDY OF NEW TESTAMENT PRECEDENT. II. Rev. Augustine S. Carman.	159-164
VII. THE GOSPEL OF JOHN. William R. Harper and George S. Goodspeed.	165-174
VIII. GENERAL FEATURES OF SEMITIC RELIGIONS. Professor Morris Jastrow, Jr.	175, 176
IX. CORRESPONDENCE.....	177, 178
X. BIBLICAL NOTES:	
The Authority of Christ.—The Form of Our Lord's Teaching.—The Choice of the Apostles.—Notes on Passages in James [1:9; 4:5, 6; 5:19, 20; 5:14, 15].—Tirosh and Yayin.—The Greek of the Apocalypse.—Is the Devil a Person?.....	179-182
XI. SYNOPSES OF IMPORTANT ARTICLES:	
The Lord's Prayer (1) "Daily bread," (2) the Evil [One].....	183, 184
XII. BOOK NOTICES:	
Weidner's Studies in the Book.—Delitzsch's Biblical Commentary on Isaiah.—Hints on Bible Study.—Delitzsch's Messianic Prophecies in Historical Succession.—Vincent's Word Studies in the New Testament.—McGarvey's Evidences of Christianity.—Latham's Pastor Pastorum.—Sloman's St. Matthew	185-188
XIII. THE AMERICAN INSTITUTE OF SACRED LITERATURE.....	189, 190
XIV. CURRENT OLD TESTAMENT LITERATURE.....	191
XV. CURRENT NEW TESTAMENT LITERATURE.....	192

OCTOBER.

I. EDITORIAL:	
Pre-conceived Theories of the Bible and their harmfulness.—The Original Element in every Prophet.—The Autobiography of Jesus.—The Bible fundamentally religious.—The forlorn Progress of the biblical scholar.—The Bible all helpful.....	193-199
II. THE MODERN JEW AND HIS SYNAGOGUE. II. By Rev. Professor T. W. Davies, B. D.	200-208
III. THE SELF-CONSCIOUSNESS OF JESUS IN ITS RELATION TO THE MESSIANIC HOPE. I. Rev. Albert W. Hitchcock.....	209-220
IV. THE BIBLE IN ENGLISH LIFE AND LETTERS. I. Rev. J. G. K. McClure, D. D.	221-224
V. THE END OF THE WORLD. Rev. Benjamin Wisner Bacon	225-233

VI. THE GOSPEL OF JOHN. William R. Harper and George S. Goodspeed	234-245
VII. AN EXPOSITION ON BIBLICAL GROUNDS OF 1 CORINTHIANS 15:24-28. Rev. J. Dyk.....	246-248
VIII. BIBLICAL NOTES: Christianity and the "Diaspora."—The Man of Sin: 2 Thess. 2:1-12.....	249
IX. SYNOPSIS OF IMPORTANT ARTICLES: The Ministry and the Higher Criticism.....	250
X. GENERAL NOTES AND NOTICES.....	251
XI. BOOK NOTICES: Simcox's The Writers of the New Testament.—Lightfoot's On a fresh Revision of the English New Testament.....	252
XII. THE AMERICAN INSTITUTE OF SACRED LITERATURE.....	253, 254
XIII. CURRENT OLD TESTAMENT LITERATURE.....	255
XIV. CURRENT NEW TESTAMENT LITERATURE.....	256

NOVEMBER.

I. EDITORIAL: Danger of neglecting Religious feeling.—Error of divorcing Religious thinking and feeling.—What Dogmatism is.—What Rationalism is.....	257-263
II. QUEEN ESTHER, OR THE FEAST OF LOTS. ESTHER 4:13, 14. By Rev. Thomas Pryde, M. A.	264-269
III. THE SELF-CONSCIOUSNESS OF JESUS IN ITS RELATION TO THE MESSIANIC HOPE. II. Rev. Albert W. Hitchcock.....	270-277
IV. THE BIBLE IN ENGLISH LIFE AND LETTERS. II. Rev. J. G. K. McClure, D. D.	278-281
V. A STUDY OF NEW TESTAMENT PRECEDENT. III. Rev. Augustine S. Carman.	282-287
VI. THE GOSPEL OF JOHN. William R. Harper and George S. Goodspeed.....	288-299
VII. THE LITERATURE OF THE OLD TESTAMENT ARRANGED CHRONOLOGICALLY.	300-304
VIII. GENERAL COMMENTS.....	305-308
IX. SYNOPSIS OF IMPORTANT ARTICLES: The Authority of the Pulpit in a Time of Critical Research and Social Confusion.—The Lex Talionis.—The Inerrancy of the Original Autograph.—Dr. Schürer on the Fourth Gospel.....	309-312
X. BOOK NOTICES: Simcox's A Commentary on the Revelation.—Cone's Historical Criticism and the Gospels.—Oldenberg's Latest views in three Sciences.—Weidner's New Testament Theology.....	313-316
XI. GENERAL NOTES AND NOTICES.....	316
XII. THE AMERICAN INSTITUTE OF SACRED LITERATURE.....	317, 318
XIII. CURRENT OLD TESTAMENT LITERATURE.....	319
XIV. CURRENT NEW TESTAMENT LITERATURE.....	320

DECEMBER.

I. PORTRAIT OF PROFESSOR LLEWELYN JOAN EVANS, D. D., LL. D. <i>Frontispiece.</i>	
II. EDITORIAL: A Modern Jewish Idea of Messianic Prophecy.—The Vagueness of Prophecy.—Messianic Prophecy generally Impersonal.—Dogmatism in Interpretation inadmissible.—Distinction between Interpretation and Criticism of the Results of Interpretation.....	321-328
III. AMERICAN NEW TESTAMENT SCHOLARS: LLEWELYN JOAN EVANS, D. D., LL. D. Professor Arthur C. McGiffert.....	329-333
IV. A STAGE IN PAUL'S SPIRITUAL DEVELOPMENT. AN INQUIRY. Professor Chas. H. Small, B. D.	334-337
V. A QUESTION OF SPACE. Rev. Wm. H. Cobb.....	338-343

VI. THE PROVERBS OF THE BIBLE AND OTHER PROVERBS. Rev. George S. Goodspeed, Ph. D.....	344-348
VII. THE BIBLE IN ENGLISH LIFE AND LETTERS. III. Rev. J. G. K. McClure, D.D.	349-352
VIII. INDUCTIVE STUDY OF THE FOUNDING OF THE CHRISTIAN CHURCH. Mr. C. W. Votaw	353-357
IX. THE GOSPEL OF JOHN. William R. Harper and George S. Goodspeed.....	358-369
X. CONTRIBUTED NOTES: Matthew 27:9, 10.....	370-372
XI. SYNOPSIS OF IMPORTANT ARTICLES: The Seat and Sources of Authority in Religion.—St. John in Modern Christian Thought.—Wendt's <i>Der Inhalt der Lehre Jesu</i>	373-375
XII. BOOK NOTICES: The Wider Hope.—Some Books on Gospel Chronology.—Rawlinson's Isaac and Jacob.—Gladstone's <i>A Popular Apologetic</i> .—Findlay's <i>The Epistles to the Thessalonians</i> .—Perowne's <i>The Epistle to the Galatians</i> .	376-378
XIII. GENERAL NOTES AND NOTICES.....	379, 380
XIV. THE AMERICAN INSTITUTE OF SACRED LITERATURE.....	381, 382
XV. CURRENT OLD TESTAMENT LITERATURE.....	383
XVI. CURRENT NEW TESTAMENT LITERATURE.....	384
XVII. TABLE OF CONTENTS AND GENERAL INDEX OF VOLUME XIII.	

T H E

Old and New Testament Student

VOL. XIII.

JULY, 1891.

NO. 1.

IN response to inquiries received from every side, the editor of the STUDENT desires to say that his connection with the Journal will in no way be affected by the contemplated change in his work. The cause of Bible study which the STUDENT during nine years has endeavored to aid, continues to need the same or more efficient aid. It is believed that the efficiency of the Journal may greatly be increased. Our friends, now numbering thousands, and living in every part of the world may feel assured that everything possible will be done to make the Journal more helpful to its readers. It is our earnest hope that they will continue the confidence which has been shown in the policy of the STUDENT and the interest in its success which has been manifested by so many kind words and acts.

Nine years have gone by since the issue of Vol. I. No. 1. It is a natural thing to inquire whether the Journal has adhered stedfastly to its original purpose and policy, and also, whether time has shown that the original purpose and policy were wisely conceived. These are questions of interest not only to those more immediately connected with the management of the Journal, but also to those who, during these years, have been its friends. Perhaps the policy has been seriously modified. If so, has the modification been for better or for worse? The war over Old Testament positions rages more fiercely now than ten years ago. At that time we were calmly watching the battle which was being fought in England and Scotland. We are now in the midst of it. In view of this change of situation within a decade, how may the questions just asked be answered?

HAS the Journal adhered stedfastly to its original purpose and policy? What was the purpose? "To encourage and, so far as possible, to instruct all classes of Old Testament students." What was the policy? "To be conservative in its attitude toward 'new theories,' but to encourage the judicious discussion of questions of criticism." * The following taken from an editorial in the first number may appropriately be repeated:

"Once for all the editor desires to say that the periodical will be conducted in the interest of no 'theory,' *old or new*. It is a fact which must be recognized, that at the present time, much doubt and uncertainty assail those beliefs which all have been accustomed to hold. Attacks of the most unscrupulous character have been made against the authenticity of certain portions of the Old Testament. New methods of study have been introduced. What will be the outcome? That our old ideas will be modified to a greater or less extent is probable. But that they are entirely to be given up, and others of the most opposite character substituted for them, the safest authorities deny. In view of these facts the question arises, In what manner is a conservative Journal to be conducted? Shall all communications which are not of the most conservative stamp be rejected? It may be the opinion of some that, since the great majority of readers will be incapable of deciding for themselves as to the truth or falseness of the views presented, and since the reading of such views must necessarily more or less unsettle the opinions of all who read them, it is not wise or prudent to publish them. There is undoubtedly a truth here, yet it is not altogether true. The 'new views' in one way or another will reach the ministers. . . . These questions will certainly be studied. It is merely a matter of time and place. And what better place is there for this study and examination, than the recitation-room of our theological seminaries, or the conservative religious papers where the falsity as well as the truth will be noticed, where rash speculation will be dealt with as such, where 'love for truth and evangelical Christianity is uppermost in hearts full of the love of Christ.' Why should not these theories be met face to face and grappled with?"

* See *The Hebrew Student*, Vol. I. No. 1. pp. 10, 11.

THE STUDENT has occasionally suffered criticism; but in every case the critic whether on the one side or the other has uttered his criticism without acquainting himself with the policy which had been announced. Whatever has appeared in the pages of the Journal has been given a place there because it was believed that it would subserve the interests of *truth*. Mistakes have been made; who does not make mistakes? But, in general, this policy, we may fairly claim has been rigidly and consistently followed.

HAS time shown the policy to have been one wisely conceived? If men, who really think, were never before convinced, they must realize now that any policy which is one-sided, which pursues wholly the method of the advocate, which shuts its eyes to facts and to the discussion of facts must prove a failure. The greatest apparent success of such a policy would be the greatest failure. Men who have not surrendered their independence to some external power, political or ecclesiastical, will think; and so long as there are thinking men the open-handed policy will win. Even the hearty advocates of another policy will respect this position. It is the only policy which can produce solid growth.

We have no reason to believe that a mistake was made in adopting from the beginning what may be termed a liberal policy. The true friends of Bible study one by one have joined with us in our effort thus to advance the interests of this great cause, until they are now to be numbered by the thousands. If the testimony of men has any significance, the multitudes of testimonies received must indicate a general endorsement of the purpose and policy, however unsatisfactory the execution of that purpose and policy may have been. We are encouraged to think, and we would encourage our friends to think, that only a beginning has been made. Already plans are well matured for a step forward which we are firmly persuaded will at the same time please and surprise all Bible students.

THE Bible is a book of life in that its teachings are inseparably connected with the living men and the issues of its time. This fact was emphasized in this place a month ago. The prevailing tendency and constant peril is to regard the truths of the Bible as religious meteorites fallen bodily from the skies. Many earnest students find it difficult even at this date to rid themselves of the impression that revelation is not a divine masterpiece set in a frame of indifferent human workmanship, but the consummate bud and blossom of a seed that God has planted in the soil of human history and over whose unfoldings he has watched with loving patience and care. The flower reveals its exquisite beauty and delicate fragrance to him who studies it on its native stem. Pluck it, and it withers. Proof-texts are for the most part botanical specimens, very dry, and sometimes a little worm-eaten.

BUT to say that the Bible is a book of life in the above sense does not exhaust the fulness of the term. In that case the Bible would not be essentially different from other literature. Macaulay's *History of England* or Tennyson's *In Memoriam* deal as truly with living men and human interests. But the unique glory of the Bible lies in the fact that in addition to this it is a book of life in such sense as this designation can not be applied to any other book in the world's literature. Its biographies are not chiefly interesting because they acquaint us with men that were wise and pure beyond their time, but because these men, as beacons in the world's darkness, shine with an inner divinely kindled light. Its narratives record not merely the plots and tragedies of a secular history, but disclose a divine purpose working steadfastly through human failure and sin toward an ultimate and definite good. The world enshrines the Hebrew poetry in its heart not as mere poetry, but because the troubled heart hears in its strain an abiding answer of consolation and peace. Its theology is not a speculative philosophy, but the record of spiritual struggles in which earnest souls have conquered for themselves, or have had supernaturally granted to them, a clearer and fuller comprehension of the nature and

purposes of God. The legislation of the Bible is not a *corpus juris civilis* regulative in secular affairs only, but a *corpus juris divini* which, like the Hebrew cosmogony, postulates God as the primary source of power and authority. The prodigious interest in this book centers by no means in its personages or events, in its geography or antiquities, in its poetry or ethics, in problems of analysis or authorship, but in that Divine Life which lies behind all these, which moves in its histories, which speaks in its voices. This makes the Bible a book of life for a perishing world, and this imparts extraordinary interest and permanent value to its human elements. The Bible, then, is a book of life, first, because it is instinct with human life, and is not a tissue of metaphysical abstractions; secondly, because it lays its grasp on every phase of human life for the purpose of lifting and purifying it; and, thirdly, because behind it lie the inexhaustible potencies of God's life.

IN this third reason we obtain another point of view from which the Bible may be regarded as a book of life, viz., its indestructibility. A thorough and fearless discussion of the problems developed by criticism should not be shunned however painful may be the necessity of surrendering cherished views that rest only on a traditional basis. Such a necessity does not arise every day. A truly reverent criticism, which knows that truth must be the ultimate aim in theology no less than in physical science, is cautious in accepting theories that oftentimes rest on far flimsier subjective notions than the traditional views which they seek to supersede. Scientific study of the Bible faces critical problems for the sake of arriving at truth, not for the sake of sweeping away old views simply because they are old. Many of these problems are so complicated, and the data are so obscure that positive results are not to be attained very soon, if ever. In these cases it is only an overweening self-confidence that announces its opinions as final solutions. Incalculable injury has been done by such hasty dogmatism. Still, when results are reasonably well assured, no candid seeker after truth should refuse to accept them. He who is convinced that the Bible is

a book of life in the highest and most spiritual sense of that term is equally well convinced that the Bible has nothing to fear from a candid and cautious criticism. The surest way to make the Bible a dead book is to seek to protect it within a wall of human fears and prejudices. All it asks is a fair field and no favor. It has outlived all its foes, and, what is still more surprising,—all its friends.

THERE are many ways of freeing a man from the power of an absurd and useless theory. One way, much employed and highly recommended, is to abuse him for holding it. Another way, often employed, is to set up another theory and show its superiority to his. These methods both have their disadvantages and, on the whole, cannot be unqualifiedly commended. The former has a tendency to irritate; the latter not seldom fails to work. Men have a strange fondness for what is their own and cling to that in spite of superior attractions elsewhere. Another excellent way, one which has more in its favor and less against it than the others mentioned, is to leave the man and his theories behind and invite a study of the facts in the case. It is not claimed that this is an easy method. The facts are sometimes hard to make out. Harder still is it found to keep the man away from his theory and fix his mind on these facts. But if this is successfully accomplished and the facts are laid bare and are kept constantly in view, their meaning and message sought—some fine morning the man wakes up and feels for his pet theory and lo! it is gone. It has dissolved. It could not live with the facts. The man did not have to give it up. He was not compelled to put it out the door and to substitute any other theory. He simply went to dealing with facts and the work was done. And now he is not vexed at his loss. He is rather glad of it. The only vexation he may have is that he ever could have held so absurd and worthless a theory.

BUT IT is not enough to get at facts. Many a man builds foolish theories on facts which are true and essential. What

is the trouble here? Simply this, he has gotten hold of only a few facts and has made his world out of them. The remedy in this case is not far to seek. It is not denial of the facts. It is not the belittling of them. It is to invite attention to more facts, to all the facts in the case. You cannot deal successfully with such a theory by declaring that the segment of the circle of truth which it embraces is not truth. All that is needed is that you sweep round the circle and show how much more there is of it. This is the effectual, the only safe method for the teacher and guide of men to employ. Could not such an attitude be assumed with advantage by our religious teachers? They find the two classes of inquirers just described—holders of theories that rest on no facts and holders of theories that rest on a few facts. What shall they do with these classes? What are they doing with them? Are they calling them away from theories to facts? Are they giving them all the facts? Perhaps they are open to criticism on this point. Perhaps they too have mistaken the ground of speculation in one case and of dogmatism in another for the ground of fact. In truth these are neither of them the ground of fact. They are subordinate to it, moulded by it. If biblical scholars and theologians could break away from both of these and put them resolutely out of sight for a season, perhaps the religious world would eventually be wiser. It would certainly be more peaceful, more pleasant to live in, and, after all, not so very much less useful.

•

THE OLD TESTAMENT IN THE CHRISTIAN CHURCH.*

By Rev. Professor A. F. KIRKPATRICK,
Cambridge, England.

There is a vague sense of uneasiness abroad, a kind of suspicion that the Old Testament is on its way to become a discredited, and therefore disused book. "A theory," we are told, "is already propounded both in private and in a naive, simple way in sermons, that the Old Testament is of no particular moment, all that we need being the New Testament, which has been defended by our valiant apologists and expounded by our admirable interpreters."

"Quite a dangerous neglect of the Old Testament," writes another, "that unique literary monument of the past world, has characterized Christian thinking all too long. I have even heard of a prominent Nonconformist minister so preferring the New Testament to the Old in reading lessons, as to use in public no part of the Old Testament except the Psalms. And even where the Old Testament has not been ignored, too frequently its poetry has been spiritualized beyond recognition, and its prose has been wholly removed from its historical setting; whilst as for its magnificent prophecy, it has been rendered unintelligible by crude extravagance."

Such neglect of the Old Testament, if statements like these are warranted, is an unfaithfulness to the teaching of Christ and His Apostles which can be nothing less than disastrous, both to the growth and establishment of our own spiritual life, and to the building up of the Christian Church.

Mainly, just now the neglect of the Old Testament is, no doubt, due to a vague feeling that the so-called "higher criticism" has raised a host of questions about the date and composition and character of the books of the Old Testa-

* From a sermon preached in Great St. Mary's, Cambridge.

ment, which must be settled before we can use it again with any confidence; or which, it is supposed, have been already settled, or are on the high road to being settled, in such a way that the Old Testament must be thrown aside as a discredited book.

Such an attitude is inconsistent with the courage which is born of faith; it is a distrust of the promise that the Holy Spirit, by whose inspiration those ancient Scriptures were written, is still present to guide us into all the truth; it is a neglect of the apostolic precept to "prove all things, and hold fast that which is good;" and if in every age "the removing of those things that are shaken" must needs be a process of trial, its issue is the firmer establishment of "those things which are not shaken."

Under these circumstances then, it is well for us to re-examine the fundamental principle which our Lord Himself lays down, and which the Apostles throughout assume, respecting the interpretation and authority of the Old Testament. There are two distinct methods, distinct but complementary and not contradictory, in which the Old Testament may be studied. We may follow it along the line of its growth and development, or we may look back upon it as a completed whole.

We may trace the gradual progress of God's revelation of Himself and His purposes; we may inquire what special elements each successive age, each inspired writer, each turn of Israel's fortunes, contributed to the growing sum of revealed truth; we may observe the patient and manifold preparation for that central event of the world's history, to which all prophetically pointed forward. Need I say that this method of study is indispensable? We must take each volume in the "Divine library," and investigate its origin and its character and its historical significance for its own age, with a treatment which will be bold because it is loving, thorough because the subject is worthy of it.

But this method of study is not by itself enough. There is a danger of limiting ourselves to literary problems; of confining our attention to the primary and original meaning of the books for the times in which they were written; of

considering processes rather than results. We may be like a geologist visiting a cathedral, who is too much interested in determining the quarries from which its stones were brought to let the completed whole take his spirit with its message of beauty and devotion.

For in all that manifold variety of the Old Testament there is an essential unity. It was one God who spake in many fragments and in many fashions through Law, and History, and Prophecy, and Psalm: and that message is of one origin and piece with the New Testament, for He is the same who "at the end of these days spoke to us in His Son," and the Spirit of that Son was already working in those prophets of the ancient time (1 Pet. 1: 11). There is a continuity and a unity, not only between the several books which form the two Testaments, but between the Testaments themselves. The many "Books" (*Biblia*, plur.) of the two Testaments form but the one "Bible" (*Biblia*, sing.).

The Old Testament leads us up to Christ, and Christ takes it and puts it back into our hands as a completed whole. He bids us study it as "fulfilled in Him," and "put ourselves to school with every part of it." The old lesson-book is not to be thrown away or kept as an archæological curiosity: it is to be re-studied in this fresh light of further knowledge: and it is of this specifically Christian interpretation and use of the Old Testament that I wish to speak to-day.

"Think not that I came to destroy the law and the prophets." There were some, it seems, who expected the Messiah to abrogate the ancient law, to abolish the old institutions, and to promulgate a wholly new constitution for His kingdom. There have been those within and without the Christian Church, who have virtually or explicitly maintained that He did so, in the teeth of His own emphatic assertion, "I came not to destroy, but to fulfil."

"To fulfil." Do we not often limit the idea of "fulfilment" to what are called the typical and prophetic parts of the Old Testament, and regard the fulfilment as just the counterpart of the type or prediction, as the reality of which the reflection only had hitherto been visible? But "fulfilment is far more than this. It is the completion of what

was before imperfect; it is the realization of what was shadowy; it is the development of what was rudimentary; it is the union and reconciliation of what was isolated and disconnected; it is the full growth from the antecedent germ. Christ came to disengage eternal truths from the limited forms in which they had hitherto been expressed; and He bids us look back upon those limited forms in the light of His teaching and work, and discern the eternal truths embodied in them. The Old Testament was not as it were the scaffolding necessary for the erection of the Christian Church, needing to be taken down in order that the full symmetry and beauty of the building may be seen, and only to be had recourse to from time to time when repairs are needed. It is an integral part of the structure. "Ye are built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone" (Eph. 2 : 20).

How could it be otherwise? we ask with reverence. It was God who spake "through the prophets," it is God who speaks "in a Son." Every divine word must be of eternal import. God's truth does not vary: there is no mutability of purpose in the eternal present of the divine mind. Human words, even inspired words, can express no more than some infinitesimal fragments of the infinite mind of God. They must necessarily circumscribe and limit the infinite. But any worthy conception of inspiration must include at least this, that the inspired words so correspond to the truth which they reveal that they are capable of disclosing more and more of it as men are able to receive it. The old words of Revelation, because they were the reflection of the divine mind and will, contained a larger meaning than was at once perceptible; and Christ has come, and "fulfilled" them, infused new force and meaning into them, shewn us how they express more of the "grace and truth" which He came to bring in all its fulness. It is not that the words "palter with us in a double sense:" it is that the Word of God is "living and energetic," possessed, in virtue of its essential nature, of a springing and germinant vitality.

We are familiar with the idea of the "fulfilment" of prophecy, though that idea is often unduly limited. Proph-

ecy is not "inverted history:" it was not a reflection beforehand by which men could foreknow what was to come: it was but as the seed out of which plant and flower and fruit were to be developed. Prophecy kept men's eyes fixed upon the future; it created a sense of need, it stirred deep and earnest longings; it stimulated hope. And then the fulfilment gathered into one unimagined reality all the various lines of thought and longing and hope, in a completeness far transcending all anticipation. The fulfilment could not have been conjectured from the prophecy, but it answers to it, and shows the working of the one divine purpose, unhesitating, unrelenting, to its final goal of man's redemption. "Fulfilment" does not exhaust prophecy. It interprets it, and gathers up its scattered elements into a new combination, possessing fresh and abiding and ever increasing significance.

But "fulfilment" is not limited to prophecy commonly so-called. When Christ said that He came to "fulfil the law and the prophets," He doubtless meant to include the whole of the Old Testament Scriptures. For all those Scriptures, as the utterance of divine truth through human instruments, awaited a fulfilment, and it is as interpreted by that fulfilment that they are commended to the study of the Christian Church. Their permanent function is not "simply to point to Jesus Christ as the Saviour of both Jew and Gentile": they are still the living source of instruction for us. But if we would understand the principle of their interpretation, we must study the illustrations which Christ Himself gives of what He meant by "fulfilling" the law and the prophets. In them we see how He pierces through the outward form to the divine truth of which the outward form was but the vehicle, how He discloses and affirms the inward spirit, how He raises all to the higher level of His own teaching.

Had the law forbidden murder? The prohibition rests ultimately on the principle of mutual love, which must exclude even the spirit of hatred. Had the law condemned adultery? That is but one limited application of the principle of purity, which must govern not merely action but thought. Had the law prohibited perjury? Fidelity to an oath is but one small part of the universal duty of truth be-

tween man and man. Had the law enforced a rough equality of justice by way of restraining revenge? The true restraint of revenge is to be found in the conquest of evil by self-sacrifice. Had the law allowed a limitation of love to countrymen and friends? Human love is the reflection of divine love; divine love is universal, and human love must henceforth be universal too.

Thus in each case the underlying principle is seized and enforced, and carried to its full development. The imperfect morality of an earlier age is left behind: the limited rules which were all that men could bear at first, but which were designed to raise them to higher things, are extended and expanded: a new and generous spirit is infused into the outward form.

Mark the emphatic assertion of the universality of this fulfilment. "Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." There is no distinction of ceremonial and moral law; no classification of precepts according to their supposed importance or insignificance. All is the reflection of divine truth; all has its appointed purpose; all is to find its fulfilment. We may not be able to see the significance of every element, any more than the naturalist can trace the use of every physical organ, but the general drift and purpose of the whole are clear.

And for the Christian Church this is the canon of interpretation for the Old Testament. Very simple yet very comprehensive it is, this principle of the spirit of Christ entering into the old order and "fulfilling" it; yet how strangely Christians in almost all ages have ignored it. What scandals, nay, what monstrous crimes, would have been avoided had it but been realized that the Christian Church can never find authority in the Old Testament for any act that is at variance with the spirit of the Gospel.

When we turn from our Lord's teaching to that of His Apostles, we find everywhere that the Old Testament is accepted as the natural inheritance of the Christian Church; we find the old words used with all the fresh intensity of

meaning with which the new revelation has shown them to be instinct.

This principle of "fulfilment" is a far reaching and fruitful principle. Apply it to the teaching, of which the Old Testament is full, concerning sin, and righteousness, and judgment, "the cardinal elements in the determination of man's spiritual state," concerning which the Advocate comes to convict the world (St. John 16 : 8). The old words cannot for us have simply their "original" sense; they must speak with new depth and solemnity to those who have seen the condemnation of sin, and the standard of righteousness, and the declaration of judgment set forth in the life and death and resurrection of Christ (Rom. 3 : 25, 26).

Those glowing words in which the Psalmists express their calm confidence in the loving care of God, their passionate yearning for a closer approach to His presence, their wonderful sense that man's only true happiness consists in fellowship with Him, though athwart it all lies the dark shadow of the breach of that communion by death—a shadow which in moments of exultant hopefulness seems to be dispersed by a ray of the coming light, only to return again with all its chilling horror—those marvelous outbursts of praise, in which all creation is joined in one jubilant harmony of adoration; do they not all flash and sparkle for us with a new glory in the light of Christ's revelation of the Father? since "the Son of God is come, and hath given us an understanding, that we know Him that is true;" and that dark shadow of death has been forever banished since He "has overcome death and opened unto us the gate of everlasting life."

Christ puts the Old Testament into the hands of His Church and bids her interpret and use it as "fulfilled" in Him. This is just the truth which will enable us to look with calmness and patience upon those critical investigations of the Old Testament which are causing pain and anxiety to many who love God's Holy Word. It is independent of those investigations; it rises above them into a higher sphere: it is not antagonistic to them, nor they to it. Critical research must be fearlessly, honestly, and patiently pursued; we must be prepared loyally to accept its proved

results when they have stood the test or searching cross-examination. "We may hope for the time," wrote our great teacher twenty-six years ago, and the words are not less needed now than then, "when the student of Holy Scripture will look for what it contains, and not measure its contents by preconceived notions of the manner and form in which its lessons must have been given." But critical research cannot shake or overthrow the certainty that our Lord bids us study the Old Testament for our spiritual instruction, as "fulfilled" in Him: interpreted, spiritualized and endowed with living force and power in the light of the revelation which He came to be and to manifest.

This view of the Old Testament excludes the opposite dangers of abuse and neglect.

I. It secures us from the danger of confounding the Testaments, and supposing, as some have done, that all Christian doctrine is contained already in the Old Testament. We shall not appeal to the Old Testament for the proof of distinctively Christian doctrines, though the light reflected on it shows that much which could not have been intelligible at the time was implicitly contained in the inspired message. On the other hand, we shall not suppose that anything unchristian can possibly be sanctioned by the authority of the Old Testament. That is not our danger now; but it has been an error fruitful of evils in past ages. It is, we are told, even now a danger among new converts from heathenism.

II. It guards us from the danger of neglecting the Old Testament. We dare not disregard what Christ has "fulfilled," and stamped with His approval; what His Apostles, learning from Him, bid us use, and set us the example of using. We read the Old Testament as "fulfilled" in Christ, and just because it is "fulfilled" we know that it still awaits fulfilment, and we are strengthened to believe that it will yet receive that fulfilment; that "one jot or one tittle shall in no wise pass away" from it, "till all things be accomplished." Is there anything so animating to Christian hope as the study of the Old Testament in the light of the New?

DUPLICATES IN THE PSALTER.

By Professor L. W. BATTEN,
P. E. Divinity School, Philadelphia, Pa.

It is a striking phenomenon in Biblical criticism that we find different stories so much alike that some critics have been led to believe that they are merely different versions of the same event, agreeing in all essential points, differing in unimportant details. Thus Abraham on two different occasions represents Sarah as his sister (Gen. 12:10-20; 20). Isaac did the same thing with Rebecca (Gen. 26). There are two stories of David and Saul in which Saul comes into David's power, but is spared by the magnanimous spirit of his enemy (1 Sam. 24 and 26). Critics honestly differ about these stories, whether based on a single event or not. However this may be, in the Psalms there are duplicates beyond any question. These duplicates are of five kinds: (1) The same poem occurs twice in the psalter. (2) A part of one psalm occurs again as a complete psalm. (3) A psalm is made up of portions of other psalms. (4) A psalm occurs out of the psalter in the same form. (5) A poem outside of the psalter is composed of portions of various psalms. We will study the first of these various cases.

The only case of a psalm recurring in its entirety is Ps. 14 (53). I give parallel translations so as to indicate every variation. Words in *italics* differ in the two poems: those in SMALL CAPITALS have no corresponding word in the other version.

PSALM 14.

For the chief musician. Of David.

The fool says in his heart,

“There is no God.”

They are corrupt and do abominable
practices,

None does right.

PSALM 53.

For the chief musician: set to Mahalath, Maschil of David.

The fool says in his heart,

“There is no God.”

They are corrupt and do abominable
wrongs,

None does right.

Jehovah looks down from heaven
Upon the sons of men,
To see whether any one does wisely,
Inquiring after God.

All have gone astray ;
Together they have become filthy :
None does good,
Not even one.

Are all the doers of evil without
knowledge,
Eating my people as they eat bread?
Upon *Jehovah* they do not call.

There they fear exceedingly ;
But God is in a righteous age.
The purpose of the afflicted ye frustrate :
But Jehovah is his refuge.

Would that Israel's rescue were come
from Zion :
When *Jehovah* restores the captivity
of his people,
Let Jacob rejoice,
Let Israel be glad.

God looks down from heaven
Upon the sons of men,
To see whether any one does wisely,
Inquiring after God.

Every one has gone back ;
Together they have become filthy :
None does good,
Not even one.

All are doers of evil without know-
ledge,
Eating my people as they eat bread?
Upon *God* they do not call.

There they feared exceedingly
WHERE THERE WAS NO FEAR,
For God has scattered the bones of
him who encamped against them ;
Thou hast put them to shame, for
God rejected them.

Would that Israel's rescue were come
from Zion :
When *God* restores the captivity of
his people,
Let Jacob rejoice,
Let Israel be glad.

To Ps. 14, there is in the LXX. a passage, not in the Hebrew and not in Ps. 53, in either text. It is as follows:—

“ Their throat is an open sepulchre :
With their tongues they have used deceit :
The poison of asps is under their lips :
Whose mouth is full of cursing and bitterness :
Their feet are swift to shed blood ;
Destruction and misery are in their ways :
And the way of peace they have not known :
There is no fear of God before their eyes.”

This passage is found as part of the Psalm in the English Bibles of Tyndale and Coverdale, and of Cranmer's Great Bible, and is now used in the Episcopal Prayer-Book. This may seem puzzling until we turn to Romans 3 : 12–18, where we find the text identical—*verbatim et literatim*—with the lxx. addition. Was this passage in the lxx. text when St. Paul wrote? Was it then in the Hebrew, and later dropped out to make this psalm agree more fully with 53? Or has some copyist inserted this passage in the lxx. from St. Paul's epistle?

Rom. 3: 10b-12 is also a quotation. V. 12 is an exact quotation of Ps. 14: 3. 10b, 11 is a very free rendering of parts of vv. 1, 2 (Ps. 14). But the rest of the quotation (vv. 12-18) is found scattered in other parts of the Old Testament, mostly from the psalms. Some are quoted literally, some very freely. It is very likely that St. Paul supported his statement about the universality of sin (Romans 3) with so-called *proof texts*. The copyist, not seeing this and hearing the reproach that St. Paul quoted what was not in the Old Testament, inserted the proof texts bodily as a part of the psalm. This is the more likely as the passage mars seriously the poetic structure of the psalm. If this conclusion is sound we may disregard the lxx., though it has other unimportant variations, and consider only the difference found in the Hebrew, believing that it represents essentially the true text.

The differences are: a fuller superscription to Ps. 53; the invariable use of Elohim (God) in 53, while in 14 Elohim and Jehovah are both used; "practices," "deeds," becomes in 53, "wrong;" "gone astray," "gone back." V. 5 of 53 contains a slight addition. The question we must now consider is: How did these variations arise? For there cannot be two different psalms. Did the author himself publish his poem in two different versions? It is very common for poets to revise their works, so that a second edition may differ from the first in many particulars. It is certainly possible that the Hebrew poet should write a poem in one form and afterwards make slight changes in it.

Hengstenberg says each edition of the psalm has a different purpose, and the same man wrote both forms that each might fulfil its special purpose. This would be an easy solution, if it were consistent with the evidence: but does this critic explain satisfactorily the variations in the use of the divine name? He says:—

"In Psalm 14 the predominating interest showed itself in the different names of God being used according to their different meanings, in Psalm 53 the other interest prevailed, which sought to render palpable the design of the sevenfold repetition by uniformity of the name." Anything more purely fanciful and arbitrary would be hard to find.

The variations might be due to accidental corruptions in the text, both versions being liable to be wrong in minute points. We know that in many places, though always of slight importance, the Massoretic text is clearly different from what was originally written. Cheyne favors this view : "the variations," he says, "may be simply due to the ordinary causes of corruption." Perhaps it is too much to deny such a possibility for the changes are not much greater than have accidentally occurred in other places. But it has this against it, that there are evident marks of design in the differences in the use of the divine name. In Ps. 14 Jehovah occurs four times, and Elohim three : it can scarcely have been accidental that in Ps. 53, Elohim occurs invariably in place of the sacred name Jehovah. This is more certainly an intentional change as Elohim is the prevailing title of God in the second book of the present division, (Ps. 42-73), while in the first and third books Jehovah prevails. But it is quite possible that this difference was not the work of the poet. The collector of the second book may have changed these names for the sake of uniformity. There must be doubt about such a question until we know more of the motive of the various collections. Though it is difficult to suppose that the collector had a great mass of poems to choose from, and selected those which used Elohim, and rejected those which used Jehovah.

Prof. Briggs, in a note on this psalm in Lange's Commentary suggests that vv. 1-6 was the original and by a few alterations and additions, including v. 7, it was adapted to the circumstances of the exile. This adaptation is Ps. 53. V. 7 was at a later time added to Ps. 14 for the sake of conformity.

This corresponds to a present common custom in a similar matter. People are very free in dealing with religious hymns. In one collection verses are added : in another words are changed for various reasons. Every editor of a collection of hymns seems to hold himself at liberty to make whatever changes may seem to him desirable, or likely to make the hymns more suited to his purpose. Did the collectors of the psalms take a similar liberty ? It would now be looked upon as very wrong to change the inspired text, but are we sure

that there were always the same scruples? Editors at one time may have taken liberties with the text which would be impossible now. It may be added that the above is Perowne's view. He says: "The change in the fifty-third (Psalm) might very well have been introduced to adapt it to the peculiar circumstances of the time."

There is one other possibility that must be mentioned. The manuscript containing this psalm became illegible and was read in different ways, as some of the broken Assyrian tablets are now. This is Ewald's view, and it has certainly this in its favor, that there is a marked similarity of characters in the places where the reading is different. It does not require a knowledge of Hebrew to see these striking similarities; merely a comparison of the forms of the words in a Hebrew Bible is enough. It is easy to see how either reading could be taken from a blurred manuscript. Letters were often confused in the old square text, in which many of them really looked much alike. This theory, however, fails completely to account for the variety in the use of the divine names.

JOHN 20 : 27 AND OUR FUTURE BODIES.

By THOMAS LAURIE, D. D.,

Providence, R. I.

All that took place between the Resurrection of Christ and his Ascension is full of interest, and nothing is more full of comfort than the record of his dealings with Thomas. At the close of the day when he had risen from the dead, his disciples gathered together full of eager excitement, for some had reported that his body was not in the tomb, and others that they had seen him, and that he had sent messages to the rest, and to Peter in particular. So they met to talk it all over, and sift out the truth. Then, to prevent interruption by their enemies they shut the doors and no doubt fastened them securely besides, and while thus assembled, listening to and comparing the various reports, suddenly, Jesus himself stood in the midst of the eager group. It is not said that he opened the door, or even stepped forward, only there he stood, and his well known voice once more said "Peace be with you." Then well knowing what was needed to relieve their doubts, he showed them his hands, his feet and his side, bearing the marks of the wounds wherewith he had been wounded for our transgressions. More important than even that, he imparted to them the gift of the Holy Spirit, and said to them, "As the Father hath sent me, even so send I you." Thomas however was not with them to receive the comfort which he needed so much, and when they told him all that they had seen and heard on that memorable evening, he found his own sadness so hopelessly out of sympathy with their gladness, that in the depth of his distress he cried, "Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe."

On the next Lord's day—as they already began to call it—Jesus again appears among them. This time they were all present. Thomas driven by the anguish of his own spirit, and drawn by what he had heard, came longing and yet

hardly hoping that he also might see the Lord. And there again Jesus stands not very plainly visible, but with his eye on his discouraged follower, and without giving him time to speak, saying, "Reach hither thy finger and see my hands, and reach hither thy hand, and put it into my side, and be not faithless, but believing." Some frigidly interpret this as a declaration that Thomas was destitute of all faith. Is it not more true to nature, and especially to the gentleness of Christ, who had come especially to comfort his desponding follower to say that he emphasises his distress, that the joy of his deliverance may be the greater. So we are impressed more than ever with the compassion which Christ feels for the honest perplexities of each one of his people through all the ages, and are sweetly drawn to tell him our distresses, be they what they may,—a feeling not chilled at all by the blessing he pronounces on those who have not seen, and yet have believed.

The thoughts of some however in reading these words of Christ to Thomas move in a different direction, for, accustomed to look on his resurrection body as the pattern of the body that shall be theirs hereafter, they are thinking:—If in that body of his glory wounds remain as they were made here on earth, what is to hinder that our deformities shall not also survive the grave? and blemishes of all sorts reappear in heaven?

This is a real difficulty, not to be removed by the general argument that if our sins are washed whiter than snow much more will our bodies be free from all defects; for they are to be "conformed to the body of his glory" and here that is represented as retaining the marks of its earthly wounds. Nor will it do to say, that it is not the body of Christ as seen by his disciples on earth after his resurrection, but his body as it now appears on the throne, that is to be the pattern for ours, for the same disciple that records the words of Christ to Thomas, also tells us that he saw "in the midst of the throne—a Lamb standing as though it had been slain" (Rev. 5, 6).

Some might reason however that the wounds that would naturally appear fresh so soon after death, might become in

heaven only a faint scar in no way repulsive but only a memorial of what has been, but may we speak of natural appearance in a matter which is confessedly supernatural?

Others may find relief in the thought that as the glory of Christ requires some visible memorial of his death, the marks of his wounds which constitute that memorial may be a notable exception to the otherwise universal rule that obliterates all the bodily imperfections and deformities of the redeemed. That may be so, but the question is, what proof is there that such is the fact?

A careful examination of the written record may show that the difficulty is not so great as at first sight it seemed to be. Moreover we may find also some things looking in the direction of the exceptional nature of these marks of the wounds of our Redeemer.

It is not written that Thomas "put his finger into the print of the nails," much less that he put his hand into the open side of the Saviour. Commentators agree with great unanimity that the sight of Christ and his gracious words offering to submit to the test demanded by his disciple, at once delivered him from all his troubles without that test. That expression "*thrust* thy hand into" is a most unfortunate rendering of the same verb rendered *put*, etc. in the previous clause, and with good reason it is corrected in the new revision, and even the preposition *eis* here rendered "into" means also "to, up to, as far as, and upon," and so laying the hand upon the scar of the healed wound would meet every requirement of the context, and thus understood, it is not only relieved from any unpleasant association, but while the desirableness of some visible memorial of the wounds wherewith Christ was wounded for our transgressions calls for an exception to the general rule, we are very sure that there is no corresponding desirableness for the continuance of any bodily defect or deformity in us that would open a way for the perpetuation of any bodily imperfection in heaven.

Another argument may at least be worthy of consideration. The body of Christ after his resurrection was gifted with what men would call inconsistent and even conflicting prop-

erties. It could be handled at one time (Luke 24 : 39) and yet at another it rose above the clouds. It could appear inside of closed doors, apparently without passing through them, and yet immediately after, it had flesh and bones and ate part of a broiled fish, (verse 42). May it not have been also true that the visibility of the marks of his wounds varied with the needs of the moment? On the evening after his resurrection they were visible. At a previous hour of that same day, when he appeared in another form (Mark 16 : 12) they were not to be seen, for had Cleopas and his companion seen them would they not have recognized him long before they did? and if those marks had been there, during that long and animated discussion, carried on with abundant oriental gesticulation, when those sacred hands were seen in all positions, and at every angle of vision, could they have failed to see them? Or would Mary Magdalene have failed to speak of them had they been visible when she stooped to clasp those blessed feet, and those no less blessed hands were stretched forth in deprecation of her intended homage?

Any one of these things taken alone may fail to satisfy some minds. One man will be moved more by one of them, and another by another, but take them all together and we see no occasion for anxiety lest the marks of the wounds on the resurrection body of the Redeemer involve the perpetuation of any deformities or blemishes in the bodies of the Redeemed in heaven.

THE RELIGIOUS IDEAS OF THE BOOK OF
ECCLESIASTICUS. I.

By Professor FRANK C. PORTER, Ph. D.,
Yale University.

The apocryphal books of the Old Testament are not mere curiosities. They are witnesses to the life and thoughts of an age the understanding of which is seen to be the more important the more the religion of Israel is made a subject of historical study,—the age between the prophets and the Christ. I wish to indicate as well as I may in brief compass, with free use of the writers' words, which are not too familiar, but without critical details, the main religious ideas of these books, and their significance in relation to the older faith of Judaism on the one hand, and to Christianity on the other. I begin with Ecclesiasticus,* the longest, probably the earliest, certainly one of the most significant and influential of these writings.

A few words are necessary by way of introduction. The author gives his name, Jesus, son of Sirach, of Jerusalem. He wrote in Hebrew, and his book was translated into Greek by his grandson, who prefixes a Prologue. The Hebrew text is lost. The book was probably written about 190–170 B. C., and the translation about 130 B. C. Jesus, son of Sirach, was a scribe or sage of Jerusalem, a gentleman of leisure and culture, not a priest, but friendly to the priestly class. He had occupied public positions of dignity, had served among great men, appeared before princes, traveled through strange countries, and tried the good and the evil among men (39: 4). His was an earnest mind, and in youth he had sought prayer-

*The best edition of the Greek text is Fritzsche's (1871). This text is translated by Prof. Bissell in his Commentary on the Apocrypha in the Schaff-Lange series. The best commentary is still Fritzsche's (1859), but Edersheim's, in the volumes on the Apocrypha recently added to the Speaker's Commentary, is of great value. For introductory material see further Schürer's History of the Jewish People in the Time of Jesus Christ §32, III. 1, and literature there cited.

fully for wisdom and followed after her and wrestled for her until he found her; and now he would impart to the uninstructed his good possession (51: 13ff. *cf.* 33: 16f. [30: 25f.]*). He is a fine representative of the cultivated Jew of the upper class, in the pre-Maccabean age, a man whom it would be a pleasure to meet. Historically considered, his book is not only our main direct and secure source for the inner life of Judaism during more than a century of Greek rule before the Maccabean wars, but if we may judge from its popularity and influence it presents views still current at a later time. Its translator speaks of the favor with which in some circles it was regarded fifty years after it was written; and it may not be too much to say that the more thoughtful and serious of the Sadducees of our Lord's time held substantially the views here presented.

The son of Sirach was practical, not speculative, in his ideas and aims, and it would be misleading to distribute his thoughts under the ordinary heads of a theological system. The following scheme will serve our purpose and will be found conformable to his way of thinking. I. The religion of the individual, and under this, 1. God, 2. Sin, 3. The right life, 4. Salvation (or atonement), 5. Recompense, 6. Death. II. The national religion.

In the facts that the religion of the individual precedes the national religion, that the right life precedes salvation and that recompense precedes death, we have already suggested the characteristic peculiarities of the author's religious ideas.

I. The Religion of the Individual.

In general it is to be remarked that the writer attempts to apply, not the written law itself, but the legal principle, to the regulation of the individual's life. Almost the entire book is given to directions as to how one ought to conduct himself, what is the wise and right path, what inducements there are to enter it, what gain it offers. These directions are not derived, as by the later—Pharisaic—scribes, from the written law, but from experience and reflection and the teaching of the fathers. Wisdom is the word that sums up this

* I add in brackets the reference to Fritzsche's text where it varies from the common English numbering.

law for the individual's life. But the fundamental thought is the same as that of the rabbis,—if one does well he will gain the favor of God. 1. God.—This then is the underlying conception of God in Sirach: He is one who loves and favors those who do his will, trust him, please him. “Trust in him and he will take your part” (2: 6). Let us see the significance of this position by comparing it with that of older Israel and with that of Christianity. The early Jewish faith was that God loves and favors Israel. Sirach says, God loves those who obey and trust him. Christianity says, God loves all men. Sirach has advanced beyond national exclusiveness in putting the love of God within reach of all who deserve it. But this is not a religious gain. When God's love was believed to be given to Israel alone, the individual Israelite must receive the divine favor as a gift unearned by him. And the Christian faith that God loves all can move the individual only to humility and thankfulness. But if God's love is only for those who do well, it is a debt, and with its supposed possession must come the unreligious feelings of merit and self-praise. This fundamental defect of legalism appears in Sirach. It would be easy to multiply quotations in which the thought is expressed that God loves no longer Israelites as such, and not yet men as such, but the wise and good. “Those that love her (wisdom) the Lord loves” (4: 14). “The eyes of the Lord are upon those that love him” (34: 16 [31: 16] *cf.* Prov. 15: 9). “Be as a father to orphans, and in the place of a husband to their mother, and thou shalt be as a son of the Highest, and he will love thee more than does thy mother” (4: 10). Compare this fine sentence with our Lord's words, “Love your enemies . . . that ye may be sons of your Father which is in heaven, for he maketh his sun to rise on the evil and the good . . . ” (Matt. 5: 44, 45). In both cases kindness is urged with an appeal to the highest motive, to become a son of God. But to Sirach to be a son of God meant to be favored by God, well treated by him. To Jesus it meant to be like God, to do as he does; as God loves all, the good and the evil, so men are to do. Sirach also thinks of men's doing as God does, but to his thoughts God loves only the good, and so ought men to do. The in-

junction to "give to the good and help not the sinner," is supported by an appeal to the conduct of God, "for also the Most High hateth sinners" (12: 1-7).

The thought of God as one who loves the good and hates the wicked needs, however, to be supplemented by the thought that he is merciful to the needy (2: 11). The frailty of men and their hard lot are motives for the divine compassion (18: 12 [11]). Especially the poor and helpless and those that have been wronged are heard and avenged by the Most High (35: 12ff. [32: 12ff.]). It is even said that the mercy of the Lord is toward all flesh, but it is immediately limited to those who receive discipline and hasten to do his ordinance (18: 13f. [12f.]). Only those who fear and trust the Lord may expect mercy (2: 7ff.). And as God's love to the good is an example for men to follow, so also as we shall see is his mercy to the needy. God, then, in his relation to men—and it is in this relation rather than in his nature and attributes that Sirach regards him—is one who shows favor to those who deserve it, and mercy to those who need it, those who are not sinful but weak.

2. Sin.—If the favor of God is given in strict accordance with man's desert, this implies that men are morally in their own keeping; that good and evil are their free choice. Legalism implies the freedom of men. Sin must have its source in the free act of the will. This is in fact the prevailing view of the son of Sirach. There are indeed some sentences looking another way. Goodness sometimes seems inborn. "To fear the Lord is the beginning of wisdom, and it is created with the faithful in the womb" (1: 14 [12]). The attempt to instruct a fool is hopeless, for he is already worse than dead (22: 17ff.). Wisdom reveals herself to few (6: 22 [21]). The writer has a poor opinion of the mass of men, a philosopher's opinion, and one might conclude that he divided men into the good and the bad by nature, the wise and the foolish, children of light and of darkness, in the manner of the Alexandrians. The Biblical account is once referred to, "from woman came the beginning of sin" (25: 24 [23]), but this is its beginning not its cause. In one or two passages sin seems an independent power over against the will. "Mis-

fortune is not a cure for the proud man, for the plant of wickedness has taken root in him" (3: 28 [26]). Again speaking of false friends he exclaims, "O, wicked thought, whence rollest thou in to cover the land in deceit" (37: 3). The evil suggestion and impulse comes upon men from without like a flood sweeping them away.* Again the divine ordination of all things is so strongly asserted as apparently to take away freedom, and make God the author of evil. "Over against evil is good, and over against death is life, so over against the godly is the sinner, and so look into all the works of the Highest,—two and two, one over against the other" (33: 15f. [36: 15f.], comp. vv. 7ff.).

Yet on the other hand "all the works of the Lord are exceedingly good" (39: 16, 33); and altogether the prevailing representation of the writer is that evil is due to man alone. It is one sign of the increasing individualism of Sirach that while he still holds the Hebrew faith in the divine ordination of all things, yet he maintained more clearly than any Jew before him the freedom of man. His words are so emphatic as to suggest that the issue between freedom and determinism had already become a matter of dispute, as we learn from Josephus that it was one of the questions dividing the later Jewish sects, the Sadducees holding to freedom, the Essenes to determinism, and the Pharisees to both, putting them side by side. This last is confirmed by the Rabbinical sentences, "All is foreseen, freedom is given," and, "All is in the hands of Heaven save the fear of Heaven."† Here are Sirach's words: "Say not, Through the Lord I fell away; for what he hates thou shalt not do. Say not, He himself led me astray; for he has no need of a sinful man. Every abomination the Lord hates, and it is not desired by those that fear him. He himself made man from the beginning and left him in the power of his own council. If thou wilt, thou shalt keep the commandments, working acceptable faithfulness (Edersheim). He hath set before thee fire and water; whenever thou wilt, thou shalt stretch out thy hand. Before

* Compare the *jezer hara* of Rabbinical theology. Weber, *Die Lehren des Talmud* §§ 47, 49, 50.

† Josephus, *Ant.* 13: 5, 9; 18: 1, 3; *Bel. Jud.* 2: 8, 14, and Schürer § 26, I.

man are life and death, and whichever he pleases shall be given him" (15: 11-17 *cf.* 17: 6-7 [5-6]). The last expression is borrowed from the Old Testament (Deut. 30: 15; Jer. 21: 8), but was there addressed to the nation, here to individuals.

If a man sins then it is wholly his own deed. He is not deserving of help or pity. He cannot put off his deed upon an evil nature nor upon God. Neither can Satan relieve him of responsibility. "When the ungodly curses Satan he curses his own soul" (21: 27), Satan being simply one's evil disposition; a rationalizing view found also occasionally among the rabbis. The source of sin is in the foolish and perverse but free will of man.

3. The Right Life.—What now is the way out of sin? It is of course simply to stop sinning and follow the right way of life. The matter is wholly in one's own hands. The idea of deliverance from the power of sin is not to be found in Sirach. Salvation, as we shall see, means something quite different. But though it is within the power of all to live a right life, it is not easy. It needs care and toil. Wisdom, the law of the right life, must be learned, and can be learned by discipline. That virtue can be taught and must be learned is one of the characteristic ideas of the Proverbial literature, and it passed over in a new form to Pharisaic Judaism, where the law was not wisdom, but the Pentateuch and its elaboration in tradition. The Book of Proverbs is written to help this work of education in virtue. "The whole of life stands under the point of view of a pedagogic institution. God educates men, and men educate one another."* So in Sirach the right life must be learned, and that by severity. With all his geniality he is a rigorous disciplinarian. "Hast thou children? discipline them and bow down their neck from youth" (1: 23). "He that loveth his son causeth him oft to feel the rod, that he may have joy over his later life." "Laugh not [with a child] lest thou have sorrow with him," etc. (30: 1, 10). Wisdom is herself a severe teacher. If one undertakes to learn of her, he must be prepared for trial. "For at first she walketh with him in crooked ways, and

* See O. Holtzmann in Stade's *Geschichte des Volkes Israel* II. ii. p. 297f.

bringeth fear and dread upon him, and tormenteth him with her discipline, until she hath confidence in him and hath proved him by her precepts. And again she returneth to the straight way with him, and gladdeneth him, and revealeth to him her secrets. If he go wrong she will forsake him and give him up to his fall" (4: 17-19).

As to the substance of the teaching of wisdom, the law of the right life, it fills the book, and consists of prudential maxims for conduct in the various circumstances and occupations of life, sometimes fine and morally noble, sometimes shrewd and worldly-wise. There is on the whole a selfish tone sounding through them. "Look out for yourselves, give good heed to your interests," he seems to be always saying. Yet he says it well. "Son in humility honor thy soul, and give to it esteem according to its worth. Who shall justify him that sins against his own soul, and who shall honor him that dishonors his own life" (10: 28-29 [27-28]). "Let the council of the heart stand, for there is no one more faithful to thee than it. For a man's soul is sometimes wont to tell him more than seven watchmen sitting on high to watch" (37: 13-14). We can make room for but few illustrations of what this man's soul in its faithfulness told him. "Strive not with a mighty man lest thou fall into his hands. Quarrel not with a rich man lest he overweigh thee, for gold corrupts many and bends the hearts of kings. Strive not with a wordy man, and heap not wood on his fire . . . Dishonor not a man in his old age; for of us also some are growing old. Rejoice not over one dead; remember that we all die" (8: 1-7). There is excellent and ever needed advice against gossip. "Never repeat anything, and thou shalt fare never the worse; with friend or foe relate it not, and unless it be sin to thee do not disclose it. For he heareth thee and is on his guard against thee, and at the right time he will hate thee. Hast thou heard anything, let it die with thee; be brave, it will not burst thee" (19: 7-10). There follow good words against a hasty or harsh judgment upon friend or neighbor. "Prove a friend, for often it is slander, and believe not every report, and there is a slipping that is not from the heart; for who has not sinned with his tongue" (vv. 15f.)? There is

advice against giving up one's property to his children before his death which anticipates King Lear (33: 19-23 [30: 28-32]). There is something about the care of health, against over-eating and in favor of exercise (31: 19-22 [34: 19-22], 37: 31). Sirach thinks well of the physician and says that "the Lord created him." He strongly advises resort to him if one is sick, though prayer and sacrifice are not to be neglected. "He that sinneth before his Maker, let him fall into the hands of the physician" (38: 1-15). There are fine isolated sentences. "Let not thine hand be stretched out to receive and held back in repaying" (4: 31). "Contend for the truth unto death, and the Lord God will fight for thee" (4: 28). But space forbids further quotations from one who is full of good things. "filled as the full moon," as he says (39: 12). This will suggest the ideal of life which seemed to Sirach's son to be the teaching of wisdom.

4. Salvation.—While sin can be left behind, and virtue learned, there are evil *consequences* of sin from which one cannot deliver himself. Removing these consequences must be God's deed, and this is what Sirach means by salvation and the forgiveness or atonement of sins. When the Lord "forgives sins and saves" he averts the evil that would naturally follow a man's sins, and he does so because of the man's repentance and good works. Here again, we can best understand the significance of Sirach's position by comparing it with the older Israelitish and with the Christian view. By older Israel salvation was understood in the Messianic sense, as the deliverance of the nation from evils brought upon it by its sins. As a national deliverance it must be in a sense outward. Sirach applies the thought, still with an external reference, to the individual, promises him deliverance from hardship and affliction if he will deliver himself from sin. Christianity also teaches an individual salvation, but spiritual in character, a deliverance not primarily from consequences but from sin itself.

Bearing in mind that Sirach means salvation from consequences for one who has saved himself from sin, we remark that he makes earnest work with the condition. No one can hope for forgiveness and salvation unless he has genuinely

renounced sin. "Son, hast thou sinned, do so no more, and ask pardon for thy former sins" (21: 1), Prayer and sacrifice avail nothing if one continues in sin. As to the efficacy of prayer, his words recall Christ's. "Forgive thy neighbor an injustice and then when thou prayest thy sins will be done away. A man cherishes anger against a man, and does he ask healing from the Lord? Toward a man like himself he has no mercy, and does he pray for his own sins? He himself is flesh, yet he cherishes wrath; who will atone for his sins?" (28: 2-5, *cf.* Matt. 6: 14f.; 18: 35; Mk. 11: 25). Sacrifices do not atone for sin if they are wrongfully obtained, or offered by a bad man. "The Most High is not pleased with the offerings of the godless." "As one that sacrifices a son before his father, is he that offers sacrifices of the goods of the poor (34: 19, 20 [31: 19, 20]). It is useless for one to fast for his sins if he goes again and does the same (v. 26). Sirach's liberal attitude toward the sacrifices appears still more clearly in the following chapter (35 [32]). The sacrifices are to be observed "because of the commandment," but they are of no avail with God unless made by righteous men and with willing hearts. On the other hand righteousness and benevolence are themselves offerings acceptable to God. God will not be bribed by gifts and those who offer unrighteous sacrifices will be judged in answer to the prayers of the poor and helpless whom they have wronged. It is evident from all this that there were already legalistic formalists who made outward observance a cover for unjust lives, and we have here the protest and warning, not of a deeply religious spirit, but of a man of sound moral sense, against the pre-Pharisaic Pharisees of his day, who observed the ceremonies but forgot the weightier matters of the law, who robbed widows' houses and made long prayers.

What deeds, then, do, in Sirach's view, effect the atonement of sins? The answer is good deeds in general, with special stress upon honoring parents and giving alms to the poor. "He that honors his father shall atone for his sins" (3: 3). And this is explained as follows: "Kindness to thy father shall not be forgotten, and in spite of sins thy house shall be built up again" (v. 14). The atonement of sins

means the revival of prosperity. "Water will quench a flaming fire, and alms will atone for sins. He that requites favors is mindful of that which comes after, and in the time of his fall he will find a support" (3: 30-31 [28-29]). "Lay up thy treasures according to the commandments of the Highest and it shall profit thee more than gold. Shut up alms in thy storehouses and it shall deliver thee from every misfortune" (29: 11-12; note the idea of a treasury of merit, and compare Prov. 19: 17). The proposition that alms atone for sins means, then, to Sirach simply that if you help others in their need they will help you in yours. While the atoning merit of alms is emphasized, any prudential care with a view to future emergencies atones for sins; so even "he that pleases great men shall atone for unrighteousness" (20: 28 [27]).

The practical defect of such a view of salvation appears not only in its tainting with a selfish motive unselfish deeds, but in the insecurity in which it leaves men after all. If God's favor depends upon the ever changing balance of man's deserts, it is just to say with Sirach, "Before his death call no one happy" (11: 28 [26]). Here is a theological defect, too, in a view that makes God's righteousness depend upon the exact balance of blessing and deserving, in the life of every man. But could Sirach deny that evil sometimes comes to the righteous, and good to the wicked? For the answer we must look to his treatment of Recompense.

PSALM LXXII.

By Professor THOMAS HILL RICH,

Cobb Divinity School, Lewiston, Me.

I. INTRODUCTION TO THE PSALM.

The truth of the superscription that makes Solomon the author of this psalm, is confirmed by the many figures in it drawn from nature; by its geographical range of view; and by its proverb-like movement.

Moreover the absence of arms, and the exploits of war, that marks psalms 2, 45, and 110, becomes the offspring of a pacific reign.

Solomon was not like David, a prophet, and here makes lyrical, rather than prophetic utterances.

The psalmist muses; and in his musings, with soul uplifted, he makes his request unto God; then straightway, as if sure of his desire, enlarges upon its fulfilment.

The interchange of the passive form of the verb, with the imperfect of prediction, suggests this interpretation of the psalm.

In great part the psalm can only be applied to the Messiah. Throughout it is capable of such application; and the Jewish fathers so applied it from beginning to end.

II. AN INTERPRETATION OF THE PSALM.

The psalmist prays, that King Messiah, sitting in judgment, may decide the causes, that come before him, as God decides them; and that he may be enabled to do so, by possessing God's just view of those causes—that is, prays that the Spirit of Jehovah, resting upon Messiah, may make him of quick discernment in all that pertains to righteousness, (according to Is. 11: 2, and foll., and margin of R. V.)

The psalmist knowing that his request accords with the will of God, is confident, that it will be fulfilled, and goes on to sing of the good things to come, under Messiah's reign; and (ver. 2.) thus begins: "Messiah's rule will have its

source and maintenance in equity, and will vindicate those of God's people who have been brought low by oppression." (Ver. 3.) "The fruit of this just rule will be peace, that every salient point of the land will betoken by its fertility."

(Ver. 4.) But the psalmist's view is not limited to Israel; and he adds: "Pious gentiles crushed by wrong, Messiah will lift up and establish; and will bring to glad estate, those whom birth would consign to poverty and defencelessness; and will utterly destroy the man of extortion and violence." (Ver. 5) "Therefore men delivered from the hand of their enemies, will joyfully serve God, to the end of time." (Ver. 6.) David in 2 Sam. 23: 4, likens Messiah's influence to rain and sunshine upon the tender grass: Solomon here likens it to plentiful showers descending upon the newly mown field, and again covering it with verdure. (Ver. 7.) "In so favored a time," sings the psalmist, "a righteous man will thrive; and (since a city finds blessing in the welfare of its righteous men, see Prov. 11: 10,) there will be abounding prosperity and peace—until the moon shall cease to give her light." (Ver. 8.) The psalmist (Solomon), again looking heavenward, asks that Messiah's realm, not narrowed by the Mediterranean sea and the river Euphrates—bounds promised to Abraham (Gen. 15: 18, and Ex. 23: 31,) and already possessed by Solomon (see 1 Kings 4: 21,)—the psalmist asks that Messiah's realm may stretch from every sea that might be named, to every other sea; from any possible river—to the ends of the earth, that is, that it may be universal! (Ver. 9.) The psalmist greets as if at hand, the answer to his petition, and his song proceeds: "Rude men of the wilderness will cower before him, and hostile men will hide their faces in the dust; (ver. 10.) rich kings from afar will reverently offer unto him due gifts; (ver. 11,) even *all kings* will render homage unto him; *all nations* will give him willing service." (Ver. 12.) The psalmist sees that such sway of hearts will not be won by the strong weapons of a mighty warrior, but by Messiah's exercise of loving-kindness to the wretched. Therefore the psalmist now entreats of Heaven, that Messiah may show compassion on each poor and needy one; and instantly with

confidence he sings: "Yea, Messiah *will* bring help to defenceless souls! He will redeem their life from the hand of oppressive and violent men; for their life blood is of great account with him." (Ver. 15.) One so rescued is in the psalmist's thought, and he ejaculates: "Let him so live!" then pursues his song: "Such one will give to his deliverer the best of all that he achieves; and will ever pray, that all men may see the glory of the same; and his praises will set forth continually." (Ver. 16.) And now the psalmist's would have blessing upon the fruit of the earth!—and lo! he sees rich grain-fields stretching away to the very top of the mountains round about; where shaken by the wind, their tall stalks wave up and down, and rustle like the cedars in the dense forests of Lebanon—sees moreover, a multitude issuing from the city, its walls having become too narrow for its inhabitants—and also *useless*, since all is now encompassed with peace—the psalmist sees men spreading abroad from the city, and making glad the solitary place. (Ver. 17.) And since land and people will be so blest thereby, the psalmist lastly implores, that Messiah's government may endure forever! Then quick affirms, that of the *increase* of his government there will be no end; and that men will therein have joy and gladness; that *all nations* will extol the riches that dwell with their bountiful Benefactor!

III. A FREE RENDERING OF THE PSALM.

[A PSALM] OF SOLOMON.

O! God thy judgment to the king impart;
 Thy righteousness to him of kingly birth.
 So will he rule Thy people uprightly,
 And Thine afflicted ones with judgment just.
 Mountains then will yield the people peace;
 And likewise hills—through righteousness.
 He will upraise all who affliction see,
 Will succor them who need inherit—
 And each oppressor crush!
 So will man fear Thee, long as sun endures;
 And moon gives light—through every age!

He will come down like rain on meadow mown;
 Like showers that water earth—abundantly,
 So in his days a righteous man will bud;
 And peace be great—till moon shall fail!

Let his dominion stretch from sea to sea ;
 And from each river to—the ends of earth !—
 At sight of him, who in the desert dwell, will crouch ;
 And they who hate him will lick—very dust !
 The kings of Tarshish and the isles, with offering will requite :
 The kings of Sheba, and of Seba will their gift bring near ;
 Yea, *all kings* will down before him fall ;
All nations join them to his service, with good-will !
 For he will snatch from ill, the needy suppliant ;
 And him afflicted—that has none to help.

Let him compassion have on weak and needy ones !
 Yea, he *will succor* needy souls ;
 From wrong and violence will he redeem their life.
 Nor let their blood be shed for naught.

Yea, let such one have life !—Then to his *Helper* gives he Sheba's gold ;
 And prays for him continually !
All day—will show his praises forth !

Be grain abundant in the land !—to mountain top,
 Its fruit will rustle like the trees of Lebanon—
 Men too from city forth will bloom, like lilies of the field !

Forever let his name endure !—
 While sun gives light his name will glorious grow !
 And men will blessing find in him ;
All nations—hail his happiness !

IV. NOTES ON PSALM LXXII.

Ver. 2. The original of “judge” signifies, to “*rule*” and thus points to a time when ruling and judging were functions of one and the same person, as is still common in the East. (King Solomon appears as judge in 1 Kings 3: 16–28.) But the word does not decide whether its ruling and judging is just or unjust, and so there is the qualification: “with righteousness.”

Instead of “Thy poor,” we might render: “Thine afflicted;” which verb coming from the Latin *affligere*, tells of those deprived of riches, friends, influence, of whatever would enable them to do great things, and so as it were, thrown to the ground. The LXX. represents the Heb. orig., by *ptochos*, which in Luke 16: 20, 22 describes Lazarus. Destitute of resources and rights, such persons may well be called—“poor.”

“Judgment” at the end of the verse is not derived from the verb “judge” spoken of above; and unlike that implies

conformity to right, which my rendering brings out by the addition of "just." The orig., of "judgment" comes from the verb *shaphat*, to erect; to set upright; and is then transferred to the just decree, that as it were lifts up the head of the innocent, and enables him to stand erect. Samson *judged* Israel forty years; yet not so much in word, as in deeds tending to *erect* the fallen power of the nation.

Ver. 3. Mountains and hills are characteristic features of Palestine, and were carefully tilled to their very top, as appears from terraces still visible.

Ver. 4. Here we have the *just* judging spoken of above; that raises up the down-trodden and makes them secure.

Again we meet "afflicted ones" (or, "the poor"), but here without the limiting pronoun of ver. 2, but still having the accessory idea of piety.

"People" (has not the article as in ver. 3, where the *chosen people* are designated) is here used in the general sense of, *mankind*, and thus the object of the verb is: "the afflicted of mankind," or, "afflicted persons."

The orig., of *save*, or "succor," signifies: "to bring into a large place," which in the Heb., is an emblem of deliverance from straits; and *consequent prosperity*. (See Ps. 31: 8, and 118: 5, and 66: 12.)

"Children of the needy," may be said to *inherit* poverty; and such an unjust government regards as having no rights.

Ver. 7. The *flourish* of our versions would direct us to the Latin inscription, *florere* which indicating healthful growth is transferred to all sorts of thriving. This borne in mind, the word fitly sets forth the Heb. orig., here, which tells of putting forth bud, leaf, and blossom; hinting of *fruit* yielded in its season. In Ps. 92: 12 occur the same subject and verb as here, and with the description carried further, it reads (literally): "A righteous man—like the palm shall bud." (The palm is remarkable for its uprightness, gracefulness, and its abundant fruit.)

"Peace"—in opposition to the disquietude that sin is sure to bring—the great peace of them who love God's law. (See Ps. 119: 165.)

Ver. 8. These are the bounds that Zechariah predicts for Messiah's realm (Zech. 9: 10.)

Ver. 9. The orig. for "enemies" tells of breathing out hate. Such was the spirit of Saul toward the disciples of the Lord, as described in Acts 9:4.

Ver. 10. The object of the first verb, and the last verb itself, are sacrificial terms.

Ver. 11. The verb of the first clause is used both for "doing obeisance" to men, and for "worship" of God.

Ver. 12. Is echoed in Job 29:12.

Ver. 14. With the same thought as here, it reads in Ps. 116:15; "Precious in the sight of the Lord is the death of His saints," that is, He does not lightly suffer it to come about.

Ver. 15. "Live"—not merely to retain the breath of life, but to have heart and powers alive, (comp. Ps. 22:26): and no longer be the man "deprived of means to do great things:" but one able to acquire the choicest wealth.

Ver. 16. "Flourish," has not the same orig., as in verse 7. It refers rather to the flowering of plants, than to that of trees. "Grass," is here the herb of Gen. 1:11, and embraces the whole class of plants growing in the field and meadow; or, as here—over the earth. The LXX. renders it by *chortos*; which in Matt. 6:30, includes the lily, that springing up in beauty and profusion adorns the plains of Palestine.

Ver. 17. "Continued," is another figure drawn from nature. It represents a plant putting forth sprouts, and in that way multiplying itself. Likewise Messiah's many manifestations of glory, will magnify him in the sight of men.

"Blessed in him," refers to the patriarchal promises. (See Gen. 12:3; 18:18, and 28:14.) This exalted king being himself possessed of felicity—as foretold of Abraham's promised seed—will become the source of blessing to all nations.

Vers. 18 and 19. This doxology the psalmist may have added, to give, as it were, the very words that the nations (in ver. 17) use. And this addition may have placed the psalm here at the close of the second book of the Psalter.

Ver. 20. This is no part of the psalm, and relates to the whole preceding series, which, notwithstanding psalm 72, and a few other exceptions found in it, may still be called "The prayers of David;" for *A potiori fit denominatio*.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

[Copyrighted by the STUDENT PUBLISHING CO.]

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. *The "Word" and the World.* 1 : 1-13.

DIVISION II. *The "Word" is Jesus the Christ.* 1 : 14-13.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. *The Testimonies of John.* 1 : 19-36.

DIVISION II. *The Belief of the First Disciples.* 1 : 37-51.

DIVISION III. *The First Sign in Galilee.* 2 : 1-12.

DIVISION IV. *The Manifestation in Judea.* 2 : 13-3 : 36.

DIVISION V. *The Manifestation in Samaria.* 4 : 1-42.

DIVISION VI. *The Second Sign in Galilee.* 4 : 43-54.

Part III. The Central Manifestation and the Conflict.

DIVISION I. *The Outbreak of Opposition at Jerusalem.* 5 : 1-47.

§ 1. 5 : 1-9. The "Sign" on the Sabbath.

§ 2. 5 : 10-18. The Protests of the "Jews."

§ 3. 5 : 19-47. The Response of Jesus.

■ 1. 5 : 19-30. "The Son and the Father are at One."

■ 2. 5 : 31-47. "The Father witnesses to the Son."

DIVISION II. *The Crisis of Galilean Faith.* 6 : 1-71.

- § 1. 6 : 1-13. The "Sign"—the Feeding of the Multitude.
- § 2. 6 : 14-24. The outcome of the "Sign."
- § 3. 6 : 25-40. Colloquy with the People ; "the Real Bread."
- § 4. 6 : 41-59. Colloquies with the "Jews;" "Eating the Flesh and Blood."
- § 5. 6 : 60-71. The Dark Issue and the Gleam of Light.

DIVISION III. *Clearer Light and Sharper Conflict at Jerusalem.* 7 : 1-8 : 59.

- § 1. 7 : 1-13. The Situation at the Feast of Tabernacles.
- § 2. 7 : 14-30. "I teach and come from God."
- § 3. 7 : 31-52. The Attempt to Arrest him and its Failure.
- [§ 4. 7 : 53-8 : 11. The Episode of the Adulteress.]
- § 5. 8 : 12-30. "The Father is always with me."
- § 6. 8 : 31-59. "Obey my Word ; in it alone is your Salvation."

DIVISION IV. *The Formal Breach with the Religious Leaders.* 9 : 1-10 : 42.

- § 1. 9 : 1-38. Sight given to a blind man ; what comes of it.
- § 2. 9 : 39-10 : 21. "The True Leader and the False Ones."
- § 3. 10 : 22-42. The Tumult at the Feast of Dedication.

DIVISION V.* *The Great Sign and its Issue.* 11 : 1-57.

- § 1. 11 : 1-16. Lazarus' Death calls Jesus to Bethany.
- § 2. 11 : 17-32. The Meeting with the Sisters.
- § 3. 11 : 33-44. The Dead Man restored.
- § 4. 11 : 45-57. The Outcome of the "Sign."

Division V. 11 : 1-57. The Great Sign and its Issue.

REMARK.—Hostility has reached its climax. Jesus has for the time retired before it. But he comes forth again. Love calls him forth. Love inspires the wonderful deed of power which is to mark the height of his glorification in the sphere of ministry and the beginning of his glorification in the sphere of suffering.

§ 1. Chapter 11 : 1-16.

I. The Scripture Material:

- 1) vs. 1, 2. Lazarus of Bethany is sick—the brother of Martha and of the Mary who anointed the Lord's feet.
- 2) vs. 3, 4. When word is brought from the sisters, Jesus remarks, His sickness will glorify God in bringing glory to God's Son.
- 3) v. 5. Jesus loved the brother and his sisters.
- 4) vs. 6, 7. And so, on receiving the message, he stays there two days and then calls his disciples to return with him into Judea.
- 5) v. 8. They reply, Why return where the "Jews" recently all but stoned you?
- 6) vs. 9, 10. He responds, Through the twelve hours of daylight one walks without stumbling ; only in the darkness of night does he stumble.

* The outline of the "Division" which is now to be studied is given in advance.

- 7) v. 11. Afterwards he adds, I am going to awaken Lazarus from sleep.
- 8) vs. 12, 13. The disciples, unaware that by sleep he meant death, reply that sleep is what Lazarus needs.
- 9) vs. 14, 15. Jesus says Lazarus is dead and it is best for your faith that I was absent, but let us go now.
- 10) v. 16. Thomas Didymus says, Come on and we will die with him.

2. Lazarus' Death calls Jesus to Bethany: The sisters of Lazarus, Jesus' friend, living in Bethany of Judea, send word that he is sick. Jesus loves this family, and having declared that the outcome of this sickness was to be the glorifying of God in the Son of God, waits two days and then calls his disciples to return to Judea. He replies to their fear of violent treatment by saying, "In the daylight men are able to walk without stumbling. While my time for ministry continues, I can securely labor anywhere;" and then adds, "I am going to awake Lazarus from sleep." The disciples are still reluctant, ignorant that he means that Lazarus is dead, until he tells them plainly and says, "For the sake of your faith, which needs to be strengthened, I am glad that I was not there. But come now." Thomas therefore says, "We may as well go and at least die with him."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Not unto death* (v. 4), i. e. death is not the real and final outcome.
- 2) *he abode* (v. 6), why? (a) that Lazarus' death might be undoubted, (b) to test the sisters' faith, (c) to finish his work in Perea, (d) to receive the divine instruction and authorization?
- 3) *two days*, (a) if it took the message one day to come to him, and (b) he waited two days, and (c) it took him one day to return, and (d) when he arrived Lazarus had been dead four days (v. 39), (e) Lazarus had died while the message was on its way to Jesus.
- 4) *the day* (v. 9), the physical day an illustration of man's opportunity to do life's work.
- 5) *walk*, i. e. "live and labor."
- 6) *stumbleth not*, i. e. "is not hindered from doing his task."
- 7) *light is not in him* (v. 10), i. e. he is not self-sufficient beyond his appointed time.
- 8) *for your sakes* (v. 15), i. e. from the point of view of benefit to you.

2. Connections of Thought:

- 1) *The sisters therefore*, etc. (v. 3), i. e. (a) the act of Mary (v. 2), occurring later and known to all, (b) throws light backward upon the intimate relations that existed between this family and Jesus, and (c) in view of these relations, *therefore*, etc.

- 2) *but for the glory of God*, etc. (v. 4), i. e. (a) the real purpose is seen in its being a means to bring glory to God, (b) which is manifested in the glorifying of God's Son, (c) by the miracle which he is to perform and the outcome of it.
- 3) *now Jesus loved*, etc. (v. 5), is this remark made (a) to show why Jesus returned to Judea (v. 7), or (b) to show why he waited two days, or (c) to guard against the suspicion (from v. 6) of indifference on Jesus' part?
- 4) *when therefore*, etc. (v. 6), is this (a) he loved them and (b) *therefore* delayed, (c) it was a sign of love to delay, (d) in order to test their faith, etc?—or (a) the sickness was a means to glorify God (v. 4), (b) *therefore* (though he loved them) in order that it might most fully glorify God, "he abode," etc.?—or (a) because it was for God's glory, and (b) because he loved them, (c) *therefore* (after waiting two days), he returned to Judea (v. 7)?
- 5) *Jesus answered*, etc. (vs. 9, 10), note the answer, (a) do you fear that my work will come to an untimely end (v. 8)? (b) remember that as long as God has appointed me to work, he will safely guide me, (c) that only when this season ends, will my work be hindered, (d) he was aware that God's time was still continuing and that he would be protected.
- 6) *the disciples therefore*, etc. (v. 12), i. e. (a) because they misunderstood Jesus, and (b) because they were seeking pretexts for dissuading him from the return, (c) they *therefore* said, etc.
- 7) *to the intent that*, etc. (v. 13), i. e. (a) Jesus was glad that he was away when Lazarus died, (b) in view of the benefit to the disciples, (c) which would come to them through the development of their faith in Jesus, (d) a development which would be most effectively accomplished by the turn affairs had taken.
- 8) *nevertheless*, etc., i. e. (a) though I was absent when he died, and (b) this absence is to benefit your faith, (c) *still* it is necessary for us to go to him.

3 Historical Points:

- 1) *Were but now seeking*, etc. (v. 8), (a) cf. 10:22-42; (b) light on the length of the sojourn in this region?
- 2) *that we may die* (v. 16), (a) note that the disciples recognize the bitter hostility in Judea, (b) their feeling of the hopelessness of the cause, (c) light upon their devotion to Jesus.

4 Geographical Points:

- 1) *Bethany* (v. 1), (a) cf. Lk. 10:38, (b) consider possibility that this may have been the present residence but not the original home of this family, i. e. "of Bethany (sprung) from the village, etc., (c) did Jesus' intimacy with them date from a former residence in Galilee?
- 2) *Judea again* (v. 7), (a) they are in Perea at present; (b) note that it is "Judea," not "Jerusalem," which is mentioned; why?

5 Manners and Customs

Twelve hours, etc. (v. 9), (a) how does this statement bear on the method of reckoning time in this Gospel? (b) cf. 1:30; 4:6, 52.

6 Comparison of Material.

- 1) On this family at Bethany compare Luke 10:38 in respect to (a) names, (b) individual characteristics.
- 2) On *Thomas* (v. 10), cf. Mt. 10:3; Mk. 3:18; Lk. 6:15.

7 Literary Data

- 1) *Lord* (v. 2), for the use and meaning of this word in this Gospel, cf. 4:1 and note.
- 2) *Thomas called Didymus* (v. 10), significance of this peculiar designation.
- 3) Consider the marks of an eyewitness in these verses, e. g. in 5 and 6, etc.

8 Review.

The student may review the work done in 1 and 2 by the aid of this re-examination.

4. **Religious Teaching :** *The events of life must be measured from other and higher points of view than the present and the visible. That was a superficial view of this event which saw in it only the immediate distress—a view not inspired by the deepest love for man. God's glory and the disciples' faith are truer moments in the estimate of it, and their presence in the mind of Jesus clearly manifests his understanding of its higher significance and his desire that we share his nobler apprehension.*

§ 2. Chapter 11: 17-32.

1. The Scripture Material:

- 1) V. 17. Jesus arrives and finds that Lazarus was buried four days before.
- 2) vs. 18, 19. As Bethany is near Jerusalem, many "Jews" have come to comfort the sisters.
- 3) vs. 20-22. Hearing of his arrival, Martha meets him, leaving Mary at home, and says, Lord if you had been here, he would not have died, and even now I know that God will answer your requests.
- 4) vs. 23, 24. Jesus replies, He will rise again. She answers, Yes, in the final resurrection.
- 5) vs. 25-27. He says, I am the resurrection and the life; a believer who even dies shall live, and the living that believe shall never die. Do you believe this? She answers, I believe that you are the Christ to come.
- 6) vs. 28-30. Then she goes and tells Mary privately that the Master is calling her, whereon she quickly seeks him outside the village where he met Martha.
- 7) vs. 31, 32. With the "Jews" who are consoling her at home and think that she is seeking the tomb to weep there, she finds Jesus, falls at his feet, and says, Lord if you had been here, he would not have died.

2. **The Meeting with the Sisters:** Jesus arrives after Lazarus has been buried four days. Martha meets him with the remark, "This would not be so, had you been here. But your power with God can avail even now." When Jesus promises resurrection to her brother, she understands it only of the final resurrection, but he adds, "I embody the elements of life and therefore of the resurrection. Those who believe in me, living or dead, die only to live forever." Drawing from her the confession that he was to her the Christ with all the meaning of that name, he sends her for Mary, who has

remained at home. Mary, attended by "Jews," friends who had come over from Jerusalem, near by, to comfort the sisters, hastens away, as they think, to weep at the tomb, but really to meet Jesus. She falls before him, saying, "He would not have died, if you had been here."

3. Re-examination of the Material :

1. Words and Phrases.

- 1) *He found* (v. 17), by what means?
- 2) *Jews* (v. 19), i. e. (a) religious leaders, (b) not all in sympathy with Jesus, (c) light on the social position of the family.
- 3) *still sat* (v. 20), (a) lit., "was still sitting," (b) was she ignorant of his arrival?
- 4) *ask* (v. 22), used of human petitions, (b) note her conception of Jesus and his relation to God.
- 5) *resurrection* (v. 24), i. e. of the body.
- 6) *last day*, the final consummation of all things.
- 7) *I have believed* (v. 27), i. e. I accepted once and have ever remained firm in the belief.
- 8) *secretly* (v. 28), to avoid letting the "Jews" know it.
- 9) *weep* (v. 31), cf. margin.

2. Connections of Thought:

- 1) *Martha therefore*, etc. (v. 20), i. e. (a) Jesus was coming, (b) "Jews" were present, (c) the latter were not in sympathy with him, (d) *therefore* Martha did not wait for him to reach the house but went to him.
- 2) *Martha therefore said*, etc. (v. 21), i. e. (a) since Jesus had come, (b) after Lazarus had died, (c) *therefore* she said, (d) this would not have happened, etc., (e) is there any reproach in her mind?
- 3) *and even now*, etc. (v. 22), i. e. (a) you would have saved him, had you been here, (b) *and*, more than that, I know that you always have power with God, (c) implying either (1) your power to save him may be exercised *even now*, or (2) I know even now, in spite of your absence and failure to help us here, you are God's favored one.
- 4) *Jesus said . . . I am*, etc. (vs. 25, 26), i. e. (a) v. 23 (ambiguous) he shall rise, (b) v. 24 (Martha's narrow view) yes, at the end of time, like every other good Israelite, (c) he replies, (1) time has nothing to do with it (*I am*), (2) resurrection is wherever I am, (3) (a deeper fact still) life is wherever I am, (4) so there can be no death where I am, (5) they who are dead (like Lazarus) at once rise again to life, (6) if they believe in me, (7) and they who live (like you), (8) live without dying, (9) if they believe in me, (10) is this your creed?
- 5) *she saith unto him*, etc. (v. 27) i. e. (a) this is my creed, (b) if it is involved in my firm belief maintained from long ago, (c) that thou art the Christ, (d) with all the power and authority which the Christ is to have.

3. Manners and Customs:

- 1) *Fifteen furlongs* (v. 18), note a measure of length (*stadium*).
- 2) to console them (v. 19), observe Jewish and oriental methods of giving consolation to mourners.

4. Comparison of Material :

- 1) *Resurrection at the last day* (v. 24), look up Jewish ideas of the Resurrection.
- 2) Compare Luke 10:38 sqq. with this passage, noting the portraiture of Martha and Mary given in each, and their harmony.

5. Literary Data :

- 1) *Bethany was*, etc. (v. 18), (a) note past tense of verb, (b) light on date of this gospel, (c) was it written after Bethany and Jerusalem were destroyed?
- 2) Gather (a) the characteristic words, (b) marks of an eyewitness.

6. Review :

The help afforded by the study just carried on may be applied in a review of points 1 and 2.

4. Religious Teaching: *Jesus the Christ is, and therefore to believe in Him is to enter into His life—a life which cannot know death. With Him there is no future which is not essentially present. Every element, therefore, which is essential to life, abides far above and apart from death's disfiguring and destroying touch.*

§ 3. Chapter 11: 33-44.

1. The Scripture Material :

- 1) Vs. 33, 34. Jesus is deeply moved to see them all weeping and asks where he is laid ; they answer, Come and see.
- 2) vs. 35-37. Jesus weeps. The " Jews " say, How he loved him ; others add, Could not he who gave the blind sight have kept this man from death?
- 3) vs. 38-40. Jesus, with deep emotion, comes to the cave-tomb, bids them remove the stone from it, and, when Martha says No, he has been dead four days, he replies, I said that, if you believed, you would see God's glory.
- 4) vs. 41, 42. The stone removed, Jesus looks up and says, Father, for thine answer I thank thee ; I knew thy constant willingness to hear me, but, that the multitude about me might believe, I said it.
- 5) vs. 43-45. Then he loudly calls Lazarus forth, and, bound with the grave-clothes, he comes forth. Jesus says, Take them off and release him.

2. Lazarus Restored to Life: The loud wailing of the company arouses in Jesus overpowering indignation which expresses itself in a shudder. With tears falling from his face he seeks the tomb. Some of the " Jews " remark on his love for Lazarus ; others wonder why so famous a wonder-worker as he did not keep him from dying. Again deeply moved, Jesus bids them take off the stone, and when Martha objects because corruption must already have set in, he says,

“Remember, if you believe you shall see God’s glory.” Jesus, while claiming a constant communion of sympathy with the Father, publicly gives thanks for His favor, in order that the crowd, thus hearing his words, may, when the deed is done, have every reason to believe in his own Divine mission. Then he calls Lazarus forth, and, as he appears, has his grave-bands removed that he may walk freely.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Graved* (v. 33), i. e. was indignant (cf. marg.), (a) at his divine spirit for its impulse to exert its power, i. e. “sternly checked his spirit,” or (b) at the weepers, who were many of them only professionally active, (c) at their false views of death, or (d) at the triumph of evil manifested in this death.
- 2) *in the spirit*, i. e. in the depths of his being.
- 3) *was troubled*, (a) cf. marg., (b) perhaps the external form of his inward feeling, i. e. “shuddered.”
- 4) *wept* (v. 35), (a) i. e. “tears fell from him,” not “wailed,” as in v. 33, (b) why did he weep (1) was it real grief at the loss, or (2) sympathy with their grief?
- 5) *thou heardest me* (v. 41), does this imply a prayer? when? cf. v. 4.
- 6) *and I knew that*, etc. (v. 42), shall a pause be made after v. 41, and v. 42 follow as a word to the disciples?
- 7) *I said it*, what, (a) the prayer, or (b) the thanksgiving of v. 41b?

2. Connections of Thought :

- 1) *But some of them said*, etc. (v. 37), observe their argument, (a) he is sorry that Lazarus is dead, (b) his tears show that he is helpless in the presence of death, (c) yet he gave the blind man sight, (d) why could he not have kept this man from dying, (e) did he really give the blind man sight?
- 2) *Jesus therefore again*, etc. (v. 38), i. e. is it (a) because of the manifestation of grief, and of doubt or hostility just witnessed, (b) therefore he was again indignant?
- 3) *Jesus saith*, etc. (v. 40), i. e. (a) Martha was unwilling to have the corruptible body revealed, (b) this showed that she was without hope of any immediate deed of power (cf. the light thrown by this fact on v. 22), (c) Jesus recalls to her mind (1) what he had said in v. 4, (2) his emphasis on her believing his words in vs. 25, 26.
- 4) Study the line of thought in vs. 41, 42. (a) the stone is removed, (b) no sign of corruption is perceptible, (c) Jesus’ faith is thereby manifestly indicated, (d) he publicly utters a thanksgiving, (e) after a pause, (f) lest some might think that he had been in doubt about the answer, (g) he says (1) I, for my part, knew, etc., (2) but I uttered the thanksgiving on account of the crowd, (3) that when this miracle had been performed, (4) they might be certain that I, conscious beforehand of my fellowship with Thee, (5) was really sent from Thee.

3. Manners and Customs :

Note (a) the place of burial, etc., (b) light thrown on the social position of the family.

4. Literary Data :

Note the marks of an eyewitness in this section, e. g. vs. 33, 44.

5. Review :

The student may review points 1 and 2 with the results of this re-examination.

4. Religious Teaching : *The sympathy of Jesus with the sorrow of his friends is inseparably associated with his indignation against the power of evil which is the occasion of that sorrow. It is, accordingly, a sympathy both deep and discriminating, going down to the source, but not confounding suffering and sin. It is powerful as well, for it is the sympathy of one who not only knows what sin has done, but who can and does conquer sin in the most terrible of its visible emblems—death.*

§ 4. Chapter 11: 45-57.

1. The Scripture Material:

- 1) Vs. 45, 46. While the "Jews," friends of Mary, there believe on him, others go and tell the Pharisees.
- 2) vs. 47, 48. Thereupon chief priests and Pharisees gather and in council recognize that their leaving him alone to work such signs will draw all men to him and the Romans will overthrow the nation.
- 3) vs. 49, 50. The high priest Caiaphas says, You do not understand how it is best for you, to save the nation from ruin, that one man die for the people.
- 4) vs. 51, 52. These words are prophetic of Jesus' death, which was on behalf of the nation and of all the dispersed children of God.
- 5) v. 53. Thereupon they plan to put him to death.
- 6) v. 54. Then Jesus retires secretly with his disciples to Ephraim.
- 7) vs. 55, 56. As the Passover approaches, many come to Jerusalem to purify themselves, and they look for Jesus questioning whether he will come to the feast.
- 8) v. 57. The authorities have commanded that whoever knows where he is shall tell it, that he may be seized.

2. The Outcome of the "Sign: " The "Jews" visiting Mary are convinced by the "sign," but others report it to the Pharisees. Priests and Pharisees unite in a council meeting, at which fault is found with the inactivity of the authorities, while Jesus is likely to win the nation to his side by such deeds and thus provoke a conflict with Rome which will lose to the nation and the religious leaders what rights they still retain. Caiaphas, the high priest, ridicules their hesitation and stupidity in not clearly seeing that "the best thing for them is to sacrifice Jesus for the welfare of the people"—advice which is unconsciously but really prophetic

of the purpose realized in Jesus' death which was to save and unite God's children everywhere. So they vote to have him killed. But Jesus goes into retirement at Ephraim, and as the mandate had gone forth that all who knew should give information leading to his capture, people coming up to the approaching Passover keep discussing whether he is likely to come up to the feast.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Which came to Mary* (v. 45), (a) lit., "the ones coming," (b) i. e. the whole company believed, (c) why is Mary specified?
- 2) *some of them* (v. 46), i. e. some of the "Jews," not Mary's friends.
- 3) *told them*, etc., with any malicious design?
- 4) *chief priests* (v. 47), (a) i. e. Sadducees, (b) unite with Pharisees, (c) are the religious officials.
- 5) *that year* (v. 49), i. e. his career as high priest included that year.
- 6) *ye . . . for you* (v. 50), (a) i. e. for you (Pharisees) on the council who are temporizing, (b) light on the divided feeling.
- 7) *the children of God* (v. 52), are these (a) the dispersed Israelites, or (b) any who by faith reveal their sonship to God?

2. Connections of Thought :

- 1) *And the Romans*, etc. (v. 48), i. e. (a) if all believe in him, they will raise a revolt, (b), *and so* give reason to the Romans for abolishing our privileges.
- 2) *they sought therefore*, etc. (v. 50), i. e. (a) because Jesus had hidden himself, (b) and orders had been given to apprehend him, (c) *therefore* they sought him, (d) what was the spirit of their search?
- 3) *had given commandment*, etc. (v. 57), i. e. (a) Jesus had disappeared, (b) the authorities wished to seize him in his retirement, (c) therefore they commanded that his hiding place be made known.

3. Manners and Customs :

- 1) *a council* (v. 47), (a) i. e. a meeting of the Sanhedrin, (b) cf. note on 7: 52, (c) note the voting and the edict, vs. 53, 57.
- 2) *high priest* (v. 49), recall his functions and position.
- 3) *to purify themselves* (v. 55), note this custom and its significance.

4. Historical Points :

- 1) *Caiaphas* (v. 4), look up his history.
- 2) Study the action of the council :
 - (a) compare the ineffectual action of 7: 32-52,
 - (b) note the intervening period of vacillation and inaction,
 - (c) observe the definite policy here resolved upon (v. 53),
 - (d) consider their first move (v. 57).
- 3) Study the action of Jesus :
 - (a) the previous retirement and the reason for it (10: 22-42),
 - (b) the immediate reason for return to Judea,
 - (c) the desire for secrecy in doing this deed of power (vs. 20, 28, 30),

- (d) the purpose frustrated (vs. 31, 36),
- (e) the acceptance of the public test by Jesus,
- (f) the result of the whole affair,
 - (1) trace the development of faith,
 - (2) trace the growth of hostility and its outcome,
- (g) Jesus' recognition from the first of the ultimate purpose (result) of the deed (v. 4).
- (h) the purpose of Jesus' retirement.

5. Geographical Points :

Ephraim (v. 54), its position and surroundings.

6. Comparison of Material :

Consider the absence of any narrative of this deed in the Synoptical Gospels :

- 1) Is it in essence more notable than the raisings from the dead recorded by the synoptics ?
- 2) Does it take its importance largely from its time, place and influence upon the life of Jesus ?
- 3) Is this time, place and influence relatively more important in the plan of this Gospel than in that of the Synoptical Gospels ?

7. Literary Data :

Sum up in this place :

- 1) the characteristic phrases and peculiarities of style in this chapter,
- 2) the marks of an eyewitness—note the brusque manner of Caiaphas, and cf. Josephus B. J. 2 : 8, 14.

8. Review :

With the material which has been worked out on the above re-examination the student may review as before points 1 and 2.

4. Religious Teaching : *There are two things in this episode of Caiaphas which have been united, (1) a divine principle, (2) the use of this principle in the interests of selfishness and malice to destroy the innocent. God accepts the principle and acts upon it. But he brands with shame and contempt the selfish spirit that essayed to use it. Not Caiaphas, who schemed, but Jesus, who submitted, is glorified. You cannot manipulate God's truth for selfish ends and hope to prosper thereby.*

Biblical Notes.

Studying the Bible in its Books. No one who has tried to study the Bible merely in selected passages has ever found half the richness and beauty in the Sacred Volume until he has gone on to the investigation of the Bible by books. The study of one book of it as a whole, by itself, has proved to be of wonderful interest. The Rev. Dr. J. B. Young of Kansas City, Mo., has published a model book-study of this sort, on the Epistle to the Philippians. He has pre-faced the work with an introduction from which the following extracts are made: "The Bible becomes a new volume, and each particular book in the sacred canon gives forth new meaning to him who pursues such methods as I have been hinting at in this note. Most of the books of Scripture are susceptible of clear, striking, structural analysis which one may easily retain in mind, and with the outline, the general significance and inner message of the book itself. For example, what new vitality and system appear in the first book of the Bible when one finds out that the book is built on six great pillars, each pillar a name, and each name connected with some pivotal fact or principle in human history—Adam, Noah, Abraham, Isaac, Jacob, Joseph. When the localities connected with these names have been fixed on the map and in mind; when the journeys have been followed until they are indelibly printed on the memory; when the adventures, traits, words, and deeds of these patriarchal characters have been pondered, and their relation to each other and to the work of redemption has been outlined—then what a new book Genesis becomes! For all time and to all eternity in its plan, scope, and significance, it assumes a new guise and takes on fresh power, and is transformed into a scriptural landmark that can never be lost sight of. The difference between such a method as this and the ordinary way, if any plan at all is followed, of reading Genesis through, and noting here and there perhaps some scattered incidents and making now and then some homiletical comment, is almost measureless. The preacher who will take up Genesis after this fashion, and seek to master the book—not to get a sermon out of it, not to find a text in it, not to gather homiletical matter, but with the definite aim of finding out the drift, meaning, structure, and aim of the book itself—will find, after a while, scores of sermons efflorescing, scores of sermon-plans crystallizing and vitalizing, hosts of stimulating thoughts flocking through his brain and crying for utterance."

The Best Books on Revelation. Professor A. B. Davidson, the learned and brilliant biblical scholar has been answering an inquiry as to the best commentaries on the book of Revelation in the *Expository Times*. The substance of his reply is as follows: "Every commentary on the Revelation contains a theory of the book, and these theories are as numerous as the stars, and as far away from one another as the poles. Without fear one may say that *good* books on the Seven Churches are Trench, Marcus Dods and Plumptre. Not very profound but useful practical lectures on the Revelation are those of

Vaughan (of the Temple); more thoughtful, though more complicated with theory, are those of Fred D. Maurice (who is what is called a preterist). Dr. Milligan's books, both his Commentary (*Pop. Comm. on N. T.*, edited by Schafl), and in the *Expositor's Bible*, contain a great deal of excellent homiletical and practical matter, often very felicitously expressed. His theory of the Revelation, however, reduces it to one huge commonplace, in which everything distinctive disappears, and all the great figures—Jerusalem, Babylon, big beast and little beast—have ultimately very much the same meaning, the whole of them more or less being figurative expressions of the idea that the Church degenerates and becomes secularized and worldly—an idea which, perhaps, does not appear in the Apocalypse at all, except in a modified form in the Epistles to the Churches. As a repertory of opinion, ancient and modern, the Commentary of the late Archdeacon Lee of Dublin, in the *Speaker's Bible*, is exceedingly useful. The great work of E. B. Elliott *Horæ Apocalypticæ*, 4 vols., 1862, is an exceedingly entertaining book, full of learning and interesting historical illustrations, and embellished with cuts of seals and other things, among them portraits of the "horsemen" from the Euphrates. The book is strongly anti-papal, and of course is based upon the historical or continuous system of interpretation, which finds in the Apocalypse a history of the Church and the world in hieroglyphs. This system of interpretation now finds little favor, and Elliott's book, though diverting still, has lost its former prestige. The little work of Simcox (*Cambridge Bible for Schools*, 1890) comes nearer to the prevailing modern view of the meaning of the Apocalypse perhaps than any other."

Paul's Thorn in the Flesh. Dr. Matheson in his "Spiritual Development of St. Paul" makes a fresh examination of the evidence which is offered in explanation of this mysterious affliction and comes to the conclusion with which most students of the subject coincide that it was a malady of the eyes, probably at first total blindness which was afterwards mitigated. A peculiarly interesting feature of the present discussion is the explanation which Dr. Matheson gives of Paul's extraordinary reserve and mysteriousness in speaking of this trouble. In writing to friends who were in hearty sympathy with him he would not, it seems, feel compelled to be so reticent as to the particular form of the disease. But, as our writer remarks, at the time Paul wrote these enigmatic statements, he had come to glory in this "thorn of the flesh." He did not want his fellow men to think that his had been a special case. He wanted them to feel that they too might triumph over their calamities and might have no temptation to say, "Paul had quite a different trial from me." As it was, each sufferer might have a chance of believing that the apostle's thorn had been his own. Another striking thing about Dr. Matheson's treatment is that he connects with this experience passages in Paul's Epistles which are seldom, if ever, thought of in this connection. The passages are (1) 2 Cor. 4:4 "the god of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Paul's thought is that the world and natural objects stand in the way of man's seeing Christ. They must be eclipsed. The world must be crucified. The allusion is to the eclipse of his natural world in order to spiritual vision. (2) 2 Cor. 4:17, 18, "our light affliction . . . worketh for us . . . glory, when we look not to the things which are seen but to the things which are not seen" etc. His calamity had really revealed a

brighter sunshine than the light which it had put out. Thus any man whose gaze is rivetted on the seen, if that be taken away through any cause, may thereby realize a higher life.

Some New Interpretations of Pauline Passages. This book of Dr. Matheson's has many original and impressive interpretations of difficult passages in Paul's Epistles. Some of the most interesting are here given.

(1) "*Born out of due time.*" 1 Cor. 15:8. As for this phrase which Paul applied to himself, instead of saying—as most commentators infer that he said—that he was born too late i. e., to see the historical Christ and receive the apostleship at His hands, Paul means that he has been born too soon, has come into the work of the Gospel with ideas, conceptions and purposes in relation to the Gospel which put him in advance of his contemporaries. "He had been called to a solitary privilege—the privilege of recognizing the fact that the Gentile was equal to the Jew: and he expressed at once the dignity and the loneliness of the position by declaring that Christ had been revealed to him as to 'one born out of due time.'" Such is Dr. Matheson's striking view of this passage.

(2) "*We have known Christ after the flesh;*" 2 Cor. 5:16. The common interpretation relegates it to the period of Saul of Tarsus, when he believed in a physical Messiah. But would Paul, in looking back from a Christian standpoint, have been likely to have dignified with the name of Christian knowledge, his original reverence for the Jewish Messiah, would he have honored his former unregenerate worship of the national ideal by calling it knowing Jesus of Nazareth?—that he should have thought of only a difference in degree not in kind? No, he is speaking of an early Christianity which he had once held but now abandons—a time when he believed that a man must be circumcized to be a Christian. If this interpretation is correct, it reveals an important element in Paul's spiritual development, that he did not emerge all at once from Judaism. While he rose above the law into the faith of Abraham, he still believed that the blessings of the faith of Abraham should come through the door of circumcision. Another passage which corroborates this interpretation is Gal. 5:11, If I yet preach circumcision, why do I yet suffer persecution? The conditional clause, "if I yet" etc., is usually thought to refer to his unconverted days when he defended Judaism against Christianity. But remember that the earliest Christianity which he is supposed to have combatted did not oppose but rather maintained circumcision. More than that he, as Saul of Tarsus, was never a preacher in any true sense. He was a statesman. His office of preaching was reserved for his Gospel life and this passage refers to that early Christian epoch through which he passed when he too believed and proclaimed the necessity of circumcision.

General Notes and Notices.

The Summer School of Ethics to which attention was called in a recent number will be held, according to later announcements, for six weeks beginning July 1st, at Plymouth, Mass. We give the detailed statement, as corrected, of the work in Comparative Religions :

“ Professor Toy will offer a general course of eighteen lectures extending through the six weeks, treating the history, aims, and method of the science of History of Religions, and illustrating its principles by studies in the laws of religious progress with examples drawn from the chief ancient religions. Among the topics will be the Classification of Religions ; Conceptions of the Deity ; Religion and Superstition ; Sacrifice and the Priesthood ; the Idea of Sin ; Religion and Philosophy ; Religion and Ethics ; Sacred Books ; Religious Reformers and Founders. The provisional scheme for the special courses is as follows : *Buddhism*, Professor M. Bloomfield, Johns Hopkins University ; *The Babylonian-Assyrian Religion*, Professor M. Jastrow, University of Pennsylvania ; *Islam*, Professor G. F. Moore, Andover Theological Seminary ; *The Greek Religion*, Professor B. I. Wheeler, Cornell University ; *The Old Norse Religion*, Professor G. L. Kittredge, Harvard University ; *The Laic Religion of the Middle Age*, W. W. Newell, Editor of the *American Journal of Folklore*. There will be a set of Sunday evening lectures, in which the position of various religious bodies, Catholic, Protestant, and Jewish, will be expounded by prominent members of these bodies.” Professor H. C. Adams, 1602 Chestnut St., Philadelphia, Pa., will supply fuller information to any who may desire it.

The Society of Biblical Literature and Exegesis held its annual meeting at Union Theological Seminary, N. Y., on Thursday, June 4, at 2 p. m. The following papers, among others, were read : “ Deliver us from evil,” in the Syriac Versions of the Lord’s Prayer, by Dr. I. H. Hall ; Tatian and the Acta Pilati, by Prof. J. R. Harris ; The probable use of the First Gospel by Luke, by Prof. E. Y. Hincks ; J E in the Middle Books of the Pentateuch, Analysis of Exod. 1-7, and 13-19., by Rev. B. W. Bacon ; Deuteronomy and the Wisdom Books, by Dr. Gustav Gottheil ; The counsel of Balaam, by Dr. J. A. Paine ; Isaian Chips, by Rev. W. H. Cobb ; Josephus and the Old Testament Canon, by Dr. B. Pick ; Were the Rechabites Kenites? by Prof. G. F. Moore.

In the recent death of Rev. E. Cowley, D. D., biblical study in America loses an earnest and conservative writer. Some of his contributions have appeared in the STUDENT. He devoted much attention to Egyptology, Assyriology and other lines of research connected with the Bible. Several books published anonymously by T. Whittaker of New York were written by him. “ Jacob and Japheth, or Bible Growth and Religion from Abraham to David ” and a recent book entitled “ The Writers of Genesis, and Related Topics ” are his chief writings concerned particularly with Biblical History and Criticism.

Cornell University is soon to make provision for the study of the Semitic languages by the appointment of a professor in this department.

A new homiletic journal has been established in England and is republished in this country. It is called *The Preacher's Magazine*. Some important features of the new enterprise are short exegetical and theological articles and a special sermon each month. Rev. Mark Guy Pearse is the editor. The American publisher is Mr. W. B. Ketcham New York. The subscription price is \$1.50 a year.

The spring meeting of the American Oriental Society was held at Boston Friday and Saturday May 15th and 16th. A large number of papers were presented. Among them the following are of interest to Bible students: The Order of Words in the Hebrew portions of Daniel by Mr. J. H. Breasted; Comparison of Assyrian, Hebrew and Phœnician proper names by Mr. G. A. Reisner; Where was Zoroaster's Native Place? by Prof. A. V. W. Jackson; Accounts of Creation in the Maha-Bharata, by Prof. E. W. Hopkins; The Phœnician Pantheon, by Mr. A. A. Berle. The most important matter of business transacted was the change in the society's time of meeting. Henceforth one meeting a year will be held during Easter week and it will extend over a large part of the week.

A paper was also read at this meeting by Professor Lyon on the Harvard Semitic Museum which has just been opened and the members of the society were permitted to inspect the new and important collections there gathered. It will be remembered that the Museum was established by a gift of \$10,000 by Mr. J. H. Schiff. During the past year Professor Lyon has been collecting materials for it and on the 13th of May last it was opened with appropriate ceremonies. Among the varied contents of the Museum are 150 original Babylonian tablets mostly of the sixth century, 65 stone seals, Hebrew, Syriac and Arabic manuscripts and coins, about a thousand photographs of Semitic and Oriental natural scenery, ruins, buildings and costumes. There are also casts of many of the finest Assyrian bas-reliefs from the ninth to the seventh centuries, of the Phœnician Eshmunazar inscription, of the Siloam inscription and others.

Among other new appointments in departments of biblical literature which have been announced are the following: the Rev. J. C. Bowman as professor of New Testament Exegesis in the Reformed Theological Seminary, Philadelphia, Pa.; Rev. C. C. Hersman, D. D., as professor in the same department in the Union Theological Seminary of Virginia and Rev. T. C. Johnson as professor of the English Bible in the same institution; Rev. M. W. Jacobus as professor in New Testament Exegesis in Hartford Theological Seminary to succeed Rev. Prof. Zenos who goes to McCormick Theological Seminary Chicago in the department of Church History; Frank C. Porter, Ph. D., as professor of Biblical Theology in the Yale Divinity School. In the Graduate Department of Yale University the Semitic work will be under the direction of Frank K. Sanders, Ph. D. In Wellesley College Miss Sara Emerson has been elected associate professor of Biblical Literature.

Book Notices.

Epistles of James and Jude.

The General Epistles of St. James and St. Jude. [The Expositor's Bible.] By the Rev. Alfred Plummer, M. A., D. D. New York: A. C. Armstrong and Son. Pp. 476. Price \$1.50.

The volume of the "Expositor's Bible" on the Pastoral Epistles written by Dr. Plummer has already been noticed in the *STUDENT*. This volume is equal if not superior to it. Much attention is paid to questions which are suggested by the Scripture material or directly related to it. The exposition is made on the basis of the Greek text and here some exception may be taken to the writer's good judgment in introducing so much of purely linguistic discussion in what purports to be a piece of popular exposition. Of the character of the scholarship there can be no question. Some new interpretations are given. Both sides of disputed points are quite fully given. The ordinary and accepted views of the authenticity and canonicity of the Epistles are maintained. James is the real "brother of the Lord," Jude is his brother. The date of the Epistle of James is not definitely decided though the author is a good deal inclined to the earliest date, A. D., 45-49. He favors the dependance of St. Peter on James, though his verdict on the whole discussion is "not proven." A very liberal spirit characterizes all his material. He denies verbal inspiration, thinks that there is little doubt that the apostles expected the immediate Second Coming of Christ, holds that Jude probably believed that his illustrations from the Apocryphal books were matters of fact, while, in reality, they could not have been. "We have no right to prejudge the question of fitness, and say that inspiration would certainly preserve its instruments from wittingly or unwittingly making use of a fictitious Apocalypse." The spirit of the book is reverent and uplifting. The narrowness of view concerning the institutions of the church, its ritual and officers, which marred the former exposition of Dr. Plummer in this series, does not have any opportunity to appear here. This book is among the three or four best volumes of the "Expositor's Bible," worthy to stand with Dods' "First Corinthians," Smith's "Isaiah," Maclaren's "Colossians." It has a good index and table of contents.

A Life of Christ.

A Life of Jesus the Christ. By Henry Ward Beecher. Completed Edition. New York: Bromfield and Co. 2 vols. Pp. XII., 448; N., 370.

A peculiar interest attaches to this book, inasmuch as it was perhaps the last thing that engaged Mr. Beecher's activities before his death. A first volume, it will be remembered, appeared about twenty years ago, while the author was in the prime of life, and occupied with most exacting duties. It was the pressure of these duties that caused Mr. Beecher to put off again and again the completion of the second volume, until it was too late. Fortunately,

however, more than half of the manuscript for that volume had been prepared, and it is this that now appears. The rest of the work has been filled out from sermons of Mr. Beecher, published and unpublished, with such slight changes as the compilers felt obliged to make; and the publishers now offer both volumes, the old and the new, to the public. The book is thus practically a unit, and while it lacks absolute completeness, probably presents to us very much what the author would himself have said, had he lived to finish it. The style is delightful; one can not read many lines before realizing that the writer is a master of strong and graceful English. The work is not at all controversial. Apologetics and criticism are rigidly excluded from its pages, for such phases of Gospel study it is the author's avowed intention to avoid. The narrative is simply traced and commented upon, in a most interesting and instructive way. Few traces of Mr. Beecher's peculiar theological views are discoverable in the book, as the larger part of it dates from twenty years back. To the general reader, not in search of a book for study but rather of one in which Christ's spirit and work may be enjoyed and thought upon, it would be difficult to suggest anything more spiritually helpful.

The volumes are well illustrated, the frontispieces being reproduction of famous paintings in which the Christ figures. An appendix at the end of volume second fully explains these pictures. Carefully prepared maps are added. Each volume contains an analytical index which makes reference to particular points easy and rapid. An outline by chapters of Bagster's "Gospel History Consolidated" appears in the book, and upon this the chronology is based. The typographical work leaves little to be desired, paper and type combining to make the pages attractive.

The Passion Story.

The Passion Story, being a connected narrative of the Passion, Death and Resurrection of the Lord Jesus Christ, as recorded by the four Evangelists. By Rev. S. E. Ochsenford, A. M. Philadelphia: G. W. Frederick. Pp. 114.

In the author's own words, this book is "an attempt to give a chronological account of the memorable and momentous events of Passion week, as they have been so graphically recorded by the four Evangelists." It is a simple arrangement of the material furnished by the Gospels as to the last week of Christ's life. The chapter divisions are based upon the days of the week, and much clearness in outline is thus secured. A careful study of various harmonies has been made, in order to make the arrangement as correct as possible, and the result is embodied in a neat little volume. This exceedingly interesting period in Christ's earthly career is thus brought vividly before the reader in the compass of a few pages.

Messianic Prophecy.

Prophecy and History in relation to the Messiah. The Warburton Lectures for 1880-1884. By Alfred Edersheim, M. A., D. D., Ph. D. New York: Anson D. F. Randolph and Co. Pp. xxi., 391. Price \$1.75.

The first edition of this valuable work made its appearance five years ago, and was noticed at length in a former volume of the *STUDENT*. That a second edition is now forthcoming, of itself indicates the regard in which the late Prof. Edersheim's work is held. A conservative position is maintained in the book; the writer does not fall in with the higher critics of the English school,

but, on the contrary, vigorously combats them. The appendices are devoted to a consideration of the analysis of the Pentateuch a procedure against which the author strongly declares.

This edition while containing precisely the same matter as the first published, is offered at a much lower rate, and the book is thus brought within the reach of all. While the table of contents gives a clear idea of the substance of the chapters, one can not help thinking that an alphabetical index of the subjects treated would greatly facilitate reference to the material in the book. It is to be hoped that in succeeding editions such an aid to the student may be provided. The book is very neatly bound, and the public is to be congratulated upon having an opportunity to secure so good a work, in a form so serviceable, and at so much cheaper a price.

Studia Biblia.

Studia Biblica et Ecclesiastica. Essays chiefly in biblical and patristic Criticism. By members of the University of Oxford. Vol. II. Oxford: Clarendon Press. New York: Macmillan and Co. Pp. 324, price \$3.25.

The contributions which make up this volume consist of seven elaborate essays. Their titles and the authors of them are (1) The Authorship and Titles of the Psalms according to early Jewish authorities, by Ad. Neubauer, M. A. (2) The Origin and Mutual Relations of the Synoptic Gospels by F. H. Woods, B. D. (3) The Day and Year of St. Polycarp's Martyrdom, by C. H. Turner, M. A. (4) The Clementine Homilies, by C. Bigg, D. D. (5) The Evidence of the Early Versions and Patristic Quotations on the Text of the Books of the New Testament, by L. J. M. Bebb, M. A. (6) The Ammonian Sections, Eusebian Canons, and Harmonizing Tables in the Syriac Tetraevangelium, by G. H. Gwilliam, B. D. (7) The Codex Amiatinus and its Birth-place, by H. J. White, M. A. Additional notes to the last four are made by Professor Sanday. These essays date all the way from 1885 to 1889. They are none of them especially striking pieces of work. One wishes that the three professors who are sponsors for the volume had enriched it with something more than a few notes. What is presented here gives evidence of scholarly research and testifies to the high character of the training given at Oxford in the lines of biblical and patristic study.

St. Mark.

The Pulpit Commentary. St. Mark. Exposition by Very Rev. E. Bickersteth, D. D., Homiletics by Rev. Prof. J. R. Thompson, Homilies by various Authors. 2 Vols. Second Edition. New York: A. D. F. Randolph and Co. Pp. xii. 371 : 371. Price \$4.00.

Surely everything that need be said on this shortest of the Gospels it would seem possible to say in the course of 742 closely printed pages. But yet commentaries on Mark will continue to appear yearly in spite of this fact. Dean Bickersteth has produced a useful book. It is largely a compilation from other sources, at least so far as the exposition is concerned. The introduction is meagre. The author thinks that the evidence for the genuineness of the last twelve verses seems irresistible. His notes are not condensed but quite voluminous and excel in the theological and practical lines rather than in the historical and exegetical. The volumes do not equal those on Luke and John in the same series but still will be found useful for the average student.

Jewish Ritual and Worship.

The Rites and Worship of the Jews. New York and Chicago: F. H. Revell. London: Religious Tract Society. Pp. 176, price \$1.00.

The author of this anonymous little book, said to be the daughter of the late Dr. Edersheim, has produced a useful compend of information which it has hitherto been difficult to obtain in so handy a shape. The plan followed embraces three parts (1) Holy Places and Persons, (2) Holy Worship, (3) Holy Seasons. Each of these is fully treated, the order, manner and significance of the various elements of the worship being clearly brought out. The traditional view of the Pentateuch lies at the basis of the work. It is up to the times as far as acquaintance with the literature goes, Prof. Robt. Smith's new volume of Lectures on the Religion of the Semites receiving attention in the appendix. Some wood-cuts that illustrate phases of the ritual service increase the usefulness of the book.

Some Recent Imaginative Literature.

Life and Times of Jesus as related by Thomas Didymus. By James Freeman Clarke. Boston: Lee and Shepard. Paper, pp. 448. Price, 50 cts.

The Light of the World; or the Great Consummation. By Sir Edwin Arnold, K. C. I. E., C. S. I. New York: Funk and Wagnalls. Paper, pp. 286. Price 50 cts.

The Epic of Saul. By William Cleaver Wilkinson. New York: Funk and Wagnalls. Pp. 386. Price \$2.50.

Aleph the Chaldean; or The Messiah as seen from Alexandria. By E. F. Burr, D. D., LL. D. New York: W. B. Ketcham. Pp. 413. Price \$1.75.

Marius the Epicurean; His Sensations and Ideas. By Walter Pater. New York: Macmillan and Co. Pp. 350. Price \$1.75.

These volumes attest the presence in this age of the desire to treat imaginatively and poetically the simple and severe facts of the biblical life. This desire has always been seen in every vigorous epoch of the church's life from the beginning. Our time has witnessed a more than ordinary outburst of this kind of literary activity. We hail it as a good sign of the religious vitality of the time. The wide interest in such literature is an index of the extended sway of the knowledge of the truth. From such a point of view one does not desire exact details and a reproduction, in language, tone and form, of the days of old. As an antiquarian one might desire it. But is it not better to have these ancient truths and incidents re-written into the style and form of our own day?—better, that is to say, if we are in hearty sympathy with the extension of Christian knowledge. A well-read biblical novel, even if it is crude and modern in conception and expression, is of service for the spread of the truth in quarters where the Gospels are neglected. We laugh now at the awkward simplicity of the Shepherd of Hermas but its influence in the early church was extraordinary.

These volumes are of varying merit. Dr. James Freeman Clarke's *Thomas Didymus* is not a new book but has been reissued in a cheap edition. It is an admirable example of writings of its class. Practically it is a pictorial commentary on the Gospels without pictures. The writer was a man of evangelical sympathies though a Unitarian. The latter you would scarcely know from the contents of the volume. The cheapness of this new edition ought to bring it within the reach of a wide circle of readers.

The poetical faculty—one can hardly call it genius—of Sir Edwin Arnold has found a wide and lofty field for its exercise in his new poem on the life of Jesus Christ. As Thomas Didymus was the narrator of the former tale, Mary of Magdala is here the chief speaker, enlightening a Buddhist sage as to the life, teachings and character of the Lord. There are infelicities of treatment and vexatious inaccuracies in dealing with Scripture facts in the book. But the beauty of form and evident sincerity of the delineation impress themselves on every reader. Sir Edwin Arnold has made a distinct and gratifying contribution to the increase of interest in the Gospel story.

The ambitious effort of Professor Wilkinson in his epical treatment of the life of Saul at the period when he passes into the Paul of Christianity is without doubt a partial success. The author has made his mark as a critic and a man of letters, not as an historical or theological scholar or as poet. It is in the former aspects that he is strongest in the poem. In the analysis of character and presentation of biblical scenes and life, little is added that helps materially to a better understanding of the New Testament story. Still the pleasing style and the imaginative treatment will win the book many readers.

Aleph the Chaldaean is a conspicuous example of modernization. The language is of the last decade of the nineteenth century although patches of ancient speech disfigure the pages, disclosing too plainly their artificial attachment. Dr. Burr may be an excellent writer of popular theological treatises. He is not a success as a novelist. His conception of the mood for novel-writing seems to be that of the hysterical. It is a question whether with all the learning which has been lavished on this book it gives anything like an intelligible picture of the Messiah as seen from Alexandria, or even is worth spending an hour upon. It is a weak reproduction of Ben Hur.

The thoughtful book of Walter Pater entitled *Marius the Epicurean* is not as well known as it should be. This is not surprising, as it is a book for the few not for the many. It perhaps, goes almost too far in reproducing antique form and color. You are transported to the very atmosphere of that old severe Roman world by its lofty repressive spirit and the extraordinary objectivity of style and contents. To read such a book as this is an intellectual delight and a spiritual discipline. The aim of it is to present the mental and religious history of a thoughtful Roman youth of the second century as he passes through the various phases of the philosophical opinions of his time and finally in Christianity finds light and peace.

A New Testament Grammar.

Handbook to the Grammar of the Greek Testament. By Samuel G. Green, D. D. Revised and Improved Edition. London: Rel. Tract. Soc. New York and Chicago: F. H. Revell. Pp. 564. Price \$2.00.

This new and beautifully printed edition of Green's standard New Testament Grammar will be welcomed by many students of the Greek Testament. Mr. Revell is doing a real service to the cause of Bible study by introducing it at so cheap a price to the attention of a larger company of students than probably heretofore have ever seen or used it. It is a complete thesaurus of information linguistic and exegetical, containing, besides the grammatical material, an analytical exercise on the second Epistle to the Thessalonians, a brief discussion of some important New Testament Synonyms and a complete vocabulary to the New Testament Greek. It cannot be regarded as a practical book in many respects although it aims to be so, but for consultation and comparison a student will find it a very desirable companion.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

With summer comes a scattering and spreading of forces in the home, the Sunday school and the church. Are we not apt to consider this scattering a signal for relaxing all responsibility with regard to the church, the Sunday school and the home? Should this be the case? On the contrary do we not owe something to those within whose borders we dwell for a season?

Many of our resident educational institutions have grasped this truth and are trying to follow its suggestion by the establishment of Summer schools. The Institute of Sacred Literature is not idle throughout the summer months. Its direct ancestor, the Correspondence School of Hebrew, held a Summer school in 1881 and since that time these schools have multiplied and increased until the present season when eleven different Institute schools will be in operation between June and September.

Among those who will give instruction at these schools are professors from the following well known institutions: Protestant Episcopal Divinity School, Philadelphia, Penn., Newton Theological Institution, Cambridge Theological School, Harvard University, Yale University, Hamilton Theological Seminary, Amherst College, Princeton Theological Seminary, Northwestern University, Allegheny Theological Seminary, Augustana Theological Seminary, McCormick Theological Seminary, University of South Dakota, Morgan Park Theological Seminary, Southern Baptist Theological Seminary, Plattsburg College and Washburn College.

Thus, through the instrumentality of the Institute of Sacred Literature the influence of these centers of Biblical scholarship is spread abroad over all the land.

The Institute is also reaching out through other means to the thousands of people who are waiting for its inspiration. At more than twenty Chautauqua Assemblies, its literature will find a place and at many of these assemblies special conferences upon its work will be held. At the great convention of young people to be held in July in Chicago and Minneapolis, its plan for systematic study of the English Bible will be discussed.

In view of all this which is being done at the Institute headquarters and throughout the country, for the cause of Biblical study, shall not those who have pledged their assistance to the cause in word, take fresh courage and bring their deeds in witness to their living interest in it? There is much which readers of the *STUDENT* may do. Special Examiners are far too few. Bible Clubs must be organized. Individual students need to have their attention called to the work. What can *you* do during this summer vacation to forward this great cause?

Current Old Testament Literature.

American and Foreign Publications.

1. *Abraham, the Friend of God.* By Rev. J. O. Dykes. London: Nisbet. 6s.
2. *Elisha the Prophet: Lessons of his History and Times.* By Dr. Edersheim. London: Rel. Tr. Soc. 2s. 6d.
3. *Die Psalmen Davids. Kurze Erklär.* v. 54 ausgewählten Psalmen. Nebst e. Anh.: Dr. M. Luthers Summarien üb. die Psalmen. By F. Martin 2. Aufl. Bunzlau: Kreuschner. m 2.—
4. *The Psalms Chronologically Arranged. An Amended Version with Historical Introduction and Explanatory Notes.* By Four Friends. New York: Mac-Millan. \$1.75.
5. *Le poème des Psaumes.* By A. Messio. Amiens: impr. et libr. générales.
6. *Die Psalmen in Bibelstunden.* By K. Gerok. 3. Bd. Stuttgart: Krabbe. m. 4.—
7. *Præparation u. Kommentar zu den Psalmen m. genauen Analysen u. getreuer Uebersetzung.* By J. Bachmann. 3. Hft.: Ps. 42—72. Berlin: Schneider and Co. Verl. m 1. 60.
8. *Zur Frage der makkabäischen Psalmen.* By Joh. Mühlmann. Progr. d. K. Wilhelmshgymn. in Berlin. Berlin.
9. *The Pulpit Commentary. Proverbs.* London: Kegan Paul. 15s.
10. *Etudes d'histoire religieuse.—La modernité des prophètes.* By E. Havet. Paris: Calmann Lévy. 5 fr.
11. *Biblical Commentary on Isaiah.* By Franz Delitzsch, D. D., Authorized Translation from the Third Edition. By the Rev. James Denny, D. D. In two volumes. Volume I. New York: Funk and Wagnalls. \$2.50.
12. *Essais bibliques. (La question du Deutéronome; la méthode en littérature biblique; la date de la Bible, etc.)* By M. Vernes. Paris: libr. Leroux. 3 fr. 50.
13. *The Old Testament in Greek according to the Septuagint.* Edited by H. B. Swete, D. D. Vol. II. Chronicles I.—Tobit. London: Clarendon Press.
14. *Psalms of the Pharisees, commonly known as the Psalms of Solomon.* Edited by H. E. Ryle and M. R. Jones. London: Clar. Press.

15. *Oracula Sibyllina recensuit.* A. Rzach. Wien u. Prag: Tempsky. m. 12.—

Articles and Reviews.

16. *The Early Narratives of Genesis. 2. The Assyrian Cosmogony and the Days of Creation.* By Rev. Prof. Ryle in Expos. Times, June, 1891.
17. *Der Paradiesfluss Gihon in Arabien.* By Th. Nöldeke, in Zeitschr. d. deutsch. morgenländ. Gesellschaft 44, 4, 1890.
18. *Is Genesis a Compilation?* By C. H. Waller, in the Theo. Monthly, May, 1891.
19. *L'Histoire de Joseph et le témoignage des monuments.* By M. J. Belon, in L'Université Catholique N. S. T. VI. 4, avril 1891.
20. *Bemerkungen zum Bundesbuch.* By K. Budde, in Ztschr. f. d. alttestam. Wissensch. XI, 1, 1891.
21. *Der alttestamentliche Sprachgebrauch inbetreff des Namens der sogen. Bundeslade.* By F. Seyring, in Ztschr. f. d. alttestam. Wissensch. XI, 1, 1891.
22. *Un point de repère dans l'histoire de David.* By H. Graetz, in Revue des études juives 1800, oct.-déc.
23. *La littérature des Pauvres dans la Bible. I. Les Psaumes [fin].* By I. Loeb, in Revue des études juives 1890, oct.-déc.
24. *Ueber den Prediger Salomo's.* By F. Buhl, in Saat auf Hoffnung 1890, 4.
25. *Les prophètes d'Israël et leur nouvel historien (Renan, Hist. du peuple d'Israël, t. III).* By J. Darmesteter, in Revue des deux mondes 1891, 1 avril.
26. *Der Tempel zu Jerusalem. Mit Abbildungen.* By D. Feuchtwang, in Ztschr. f. bildende Kunst N. F. II. 6, März 1891.
27. *Was bleibt vom Alten Testament?* By R. F. Grau, in Der Beweis d. Glaubens 1891, April.
28. *Some ancient Versions of the Scriptures.* By Rev. Prof. A. R. S. Kennedy, in Expos. Times, June, 1891.
29. *Professor Graetz's Theory of the Septuagint.* By Rev. Prof. Swete, in Expos. Times, June 1891.
30. *Possible Zoroastrian Influences on the Religion of Israel.* By Rev. Canon Cheyne, in Expos. Times, June 1891.

Current New Testament Literature.

American and Foreign Publications.

31. *Hase's, K. v., Werke.* 4 Bd. 1. Halbbd. Geschichte Jesu. Nach akadem. Vorlesgn. 5. Aufl. 1. Abth. Leipzig: Breitkopf and Härtel, 1891. m 5.—
32. *Gospel Criticism and Historical Christianity. A Study of the Gospels and of the History of the Gospel-Canon during the Second Century. With a Consideration of the Results of Modern Criticism.* By Orello Cone, D. D. New York: Putnam's. \$1.75.
33. *A commentary on the Epistle to the Romans.* By R. V. Foster. Nashville, Tenn.: Cumberland Presb. Pub. House. \$1.75.
34. *Hand-Commentar zum Neuen Testament.* bearb. v. H. J. Holtzmann, R. A. Lipsius, P. W. Schmiedel, H. v. Soden. 2. Bd. 2. Abth. Die Briefe an die Galater, Römer, Philipper. Bearb. v. R. A. Lipsius, Freiburg. J. C. B. Mohr. m. 4.
35. *Der Brief an die Epheser, erläutert.* By A. Klöpper. Göttingen. Vandenhoeck and Ruprecht's Verl. m. 4.40.
36. *The Epistles to the Thessalonians.* By Rev. G. C. Findlay. London: Nisbet. 28.
37. *The Apocalypse: its structure and primary predictions.* By D. Brown. London: Hodder. 58.
38. *Lands of the Bible.* By Prof. J. W. McGarvey, D. D. New and improved edition. Louisville: Guide Pub. Co. \$3.00.
39. *Sketches of Jewish Life in the First Century. Nicodemus; or, the Scenes in the Days of our Lord. Gamaliel; or, Scenes in the Times of Saint Paul.* By James Strong. New York: Hunt and Eaton. \$0.60.
40. *Die innere Verwandtschaft buddhistischer u. christlicher Lehren. Zwei buddhist. Suttas u. c. Traktat Meister Eckharts, aus den Orig.-Texten über u. m. v. Einleitg. u. Anmerkgn. hrsg.* By K. E. Neumann. Leipzig: Spohr. m. 2.40.
41. *Credibility and Inspiration of the Scriptures.* By Prof. J. W. McGarvey. Louisville: Guide Pub. Co. \$2.50.

42. *Graven on the Rocks; or, the Historical Accuracy of the Bible confirmed.* By Rev. S. Kinns. London: 128. 6d.
43. *Darf man die Bibelf. unfehlbar halten? Eine dring. Mahng. zur Umkehr.* Berlin: [C. F. Conrad]. m. —. 30.
44. *Les erreurs scientifiques de la Bible.* By E. Ferrière. Paris: F. Alcan. 3fr. 50.
45. *Fulfilled Prophecy a proof of the truth of revealed religion.* By W. Goode. Warburton Lectures. London: Nisbet. 78. 6d.

Articles and Reviews.

46. *Die Namen Jesu; Der Sohn des Menschen u., der Sohn Gottes.* By Held, in Deutsch-evang. Blätter 1891, 4.
47. *Opferthod und Auferstehung Jesu. I Über den Ursprung des Glaubens an den sühnopfermässigen Charakter des Todes Jesu. II Wie ist der Glaube und die Auferstehung Jesu entstanden?* By J. A. M. Mensinga, in Ztschr. f. wiss. Theol. XXXIV, 3, 1891.
48. *"Was Christ a Buddhist?"* By Merwin-Marie Snell, in New Englander, May 1891.
49. *The Paronomasia in Rom. 2:20.* By H. W. Pereira, in the Theo. Monthly, May, 1891.
50. *Zwei Unmöglichkeiten. Eine Erklärung von Hebr. 5:11—6:20.* By Kirberg, in Reform Kirchztg. 1890, 21. —28.
51. *The authorship of the Epistle to the Hebrews.* By F. T. Colby, in The Academy, 1891, 11 April.
52. *Zur Frage nach dem Zweck u. Leserkreis des Hebräerbriefs.* By Th. Haering, in Theol. Stud. u. Krit. 1891, 3.
53. *The Inspiration of Scripture. II.* By Rev. J. J. Lias, in the Theo. Monthly, May, 1891.
54. *The Scriptural Idea of the Church.* By R. Watts, D. D., in the Pres. Quar., Apr. 1891.
55. *Flavius Josephus, Antiq. 18. 5. 1.* By A. D. Loman, in Theol. Tijdschr. 1891, 2.
56. *The Present Relations of the False Religions to Christianity.* By F. F. Ellinwood, D. D., in the Homiletic Review, April, 1891.

T H E

Old and New Testament Student

VOL. XIII.

AUGUST, 1891.

No. 2.

ONE of the most profitable of exercises in which a student of the Bible can engage is to attempt making what is ordinarily called a "paraphrase" of that particular book of Scripture which at the time may be the subject of study. The endeavor to put into one's own language the biblical statements is sure to be attended with unexpectedly useful results. The outcome may be rude and ineffective but the advantage to the worker is permanent. He gains a hold on the thought of the sacred writer, the relations of his ideas, the minute shades of meaning, as well as the great salient points, which proves most valuable. He has exercised independent thinking; he has been forced to work the writer's thought over after him—and that once done and done in writing makes that Book his own possession in a real and vital way. Such careful work, which is within the reach of every Bible student, requiring absolutely only the Scripture itself, is in many cases worth more to the average student than the superficial turning over, or the minute consultation, of innumerable commentaries. If theological students could be induced to go through the whole New Testament in this way, they would secure for their own use a commentary more valuable to them in many respects than all the rest of their library put together, and would have a grasp on biblical thought as a whole which they would find exceedingly helpful in the later work of the ministry. No book repays patient labor so well as the Bible and no labor which requires patience—as this does—put forth on the Bible pays so well as the habit of rewriting the biblical material into one's own words.

THE student who undertakes this task will find the benefit not only direct but indirect. The direct advantage has already been mentioned. The indirect advantages, if more general and possibly, in some cases, negative, are yet important.

(1) If he is an honest student his first feeling will be one of disappointment and regret in view of the difficulty of expressing in another form, or of working into a well ordered statement, the verses and paragraphs to which he has devoted his study. He thought he knew what the writer was after; he had read the passage over many times; but now he finds it well nigh destitute of meaning and connection; he is puzzled by its difficulties of style, expression and thought, its repetitions, its inversions, its intricacies. He may be inclined to ask—"Why did not the writer, in a book intended to bear on personal life and religious truth, express himself more clearly and without danger of misunderstanding or likelihood of not being understood at all?" He may be tempted to the rash conclusion that he himself could have expressed the thought more clearly and strongly. Do not find fault with our student on this account. Do not accuse him of irreverence. He is at the point where he is about to learn the most effective lesson in Bible study that ever he received.

(2) He will not remain long in this first conclusion. A suspicion will begin to make itself felt that will crystallize in two propositions. (a) He himself has never really studied the Bible and accordingly never knew what he thought he always had known. The mere attempt to put his own so-called knowledge into actual form had demonstrated its emptiness. (b) He has no right to impose upon the biblical writer the tests of modern or occidental literary criticism. Even a biblical writer has the right to demand that he be judged by the literary standards of his own time. The student will learn to take up the writer's point of view and recognize not only that no human language can perfectly represent divine thought but also that an oriental writer even upon sacred themes is still an oriental.

(3) A higher indirect result of the continuance of such a

method of study will be the discovery of the wonderfully condensed style of many of the biblical writings. Many of their words contain books; their sentences, libraries. Pages fail to exhaust the various suggestions which a paragraph bears along with it. The concreteness of this style is also manifest. All is in touch with life. The simplicity combined with vividness characterizing the Gospel narratives compels admiration. They have been taken from life, and the eye has communicated directly to the tongue, and the tongue to the hearer the living outlines of the scene, before the whole has been put into the book. Try to rewrite it and the life vanishes in the process.

(4) The student will discover many other qualities of the Scripture before he is done with this work. His final conclusion will be very far from his first. He will recognize in the Bible the highest expression of religious truth—many things which in the attempt to reproduce them show conclusively that no paraphrase can either wholly grasp their content or so adequately express it. He will give up his notion of re-writing the Bible or any part of it. Thus his constant practice of undertaking to paraphrase the material will not only result in giving him a better understanding of the Scripture, but will afford him a most satisfying sense of those characteristics of the Written Word, which he cannot better account for than by ascribing them to a Divine influence.

It is a favorite idea with some thinkers that each age in the world's history has had its dominant idea which has directed its thought and activity, and has laid the foundation for a larger and truer idea which rules in the age that follows. The recognition of the preparation for one era of thought and life in its predecessor is a commonplace of historical science. The idea may be pressed too far and become untrue, but within limits it is true and its acknowledgment most helpful. It should have its application in the sphere of biblical science. In view of it two questions may be asked—What is the dominant feature of the biblical world of our day? and, What is to be the prominent element in the age

of biblical study that is to follow? To the first question the answer is clear. Biblical Criticism in its myriad forms, characteristic of conservative and radical alike, holds the field to-day. It is the characteristic thing about Bible study. The investigation of the Bible from the intellectual point of view is occupying the thought and the activity of the best minds in the Christian Church. Whether it is to be regretted that this is the case or we are to be glad of it, may furnish cause for difference of opinion. But there can be no question as to the fact that it is here and in the ascendant.

As to the second question two answers might be given. Minds inclined to look at the worst forms and the dangerous tendencies of the modern Biblical Criticism would be inclined to say that the future looks dark. The coming age is to be an age in which reverence for the Bible is to be sadly wanting; in the Christian Church itself this Book will have taken a subordinate position and men will be left to the dim light of their own better impulses or led astray, by the overweening pride of their own selfish and rationalistic speculation, into an abyss of negation and despair. Something like that would be the answer of pessimistic believers who could only hope that a little salt would remain, a few who in the present age had not bent the knee to the modern Baal.

But it is not to be believed that the better judgment of the majority of thinking men in the Church goes along with such views. The prospect as it appears to such is far different. What is Biblical Criticism doing to-day? It is breaking down to be sure. But that is the least part of its work though, indeed, it makes the most noise. It is laying the foundations for a better apprehension of the Scriptures. It is opening the way for a truer knowledge of God's Word. The eccentricities and extravagancies of some of its advocates should not and, in truth, do not blind the eyes of thoughtful persons to the immense stimulus it is giving to better views of this truth. It may not just at present have reached ultimate facts, all of them, or see them in their exact proportions. No one claims the results of Biblical Science as absolutely correct. But it is making in the right direction. It is helping on the progressive apprehension of the Scrip-

tures from the intellectual point of view. If this is so, the opportunity which it is making for the coming age is not far to seek. It is this—the *spiritual assimilation* of the results of this critical and historical study—the putting this better apprehension of the Bible into vital relation with the heart of the Church. This is the glorious privilege of the coming age of biblical study. Already some signs of this new age are appearing. We do not wish to hasten it. Let the work of the present be thoroughly done. Let it be done with a view to making the future all the more glorious. The biblical revival in the intellectual sphere which is all around us to-day is the forecast of the biblical revival in the spiritual sphere which the coming days shall surely see and in which men shall surely rejoice. Every worker in this vast field to-day may well labor with renewed courage and firmer faith, if such results shall follow from reverent critical study of the Word of God.

A STUDY OF NEW TESTAMENT PRECEDENT. I.

By Rev. AUGUSTINE S. CARMAN, M. A.,

Ann Arbor, Mich.

It seems a singular thing that no attempt should have been made to formulate the general laws controlling the application of New Testament precedent; and this in face of the fact that the subject strikes a cross-section through nearly every practical issue which has confronted Christendom since the New Testament era. The Lord's Day question; that of slavery; that of abstinence from intoxicants; the propriety of so-called extra-scriptural organizations such as the Sunday school and the Young Men's Christian Association; the place of woman in the church; the relation of the church to temporal reform; these and a multitude of similar questions as they emerge into the field of vision find, for Protestants at least, clear focus only at the point where the rays of New Testament example converge. Yet the vaguest ideas are afloat in the popular mind as to the precise function of New Testament example in the regulation of Christian conduct.

There has existed among Protestants, it is true, a tacit consent to the fundamental assumption of the Reformation: the supreme authority of the Scriptures alike in creed and conduct. Doubtless in the case of the more thoughtful and devout a familiarity with the spirit of Scripture has guided them in its practical application. Even in the case of the less thoughtful Christian public a certain rugged *communis sensus* serves to prevent too wide a wandering from the proper path of action. Yet with the average Christian there is often the most erroneous inference drawn from New Testament example; and, not seldom, where a saving instinct has directed Christian people to a right general conclusion (as, for example, in the matter of abstinence from intoxicants) this right conclusion itself has found its formal defense at their hands in the strangest congeries of misapplied and distorted Scriptural arguments.

Nor may we be sure that the need is wholly limited to the popular and unthinking mind. There is found, where we should least anticipate it, now the utter disregard, now the flagrant abuse of New Testament precedent. The stress of circumstances, the exigency of debate, will, where one is driven into a corner by means of some unwelcome scriptural example, elicit from lips of presumably soundest orthodoxy sentiments reminding us strangely of Mr. Lowell's "John P. Robinson" and his oracular assertion that

"They didn't know everything down in Judee."

On the other hand, minds which in general evince a high order of intelligence may be found, in support of a favored dogma or course of action, making triumphant and conclusive appeal to some single incidental phase of New Testament action, oblivious of obligation to distinguish its precedential from its accidental force or to trace asserted precedent to a scriptural principle. While neglect of New Testament precedent involves a subtle rationalism, the tendency to its abuse is not less dangerous; e. g., it would logically render the cautious commendation implied in a single feature in the action of the Unjust Steward an approval of embezzlement; and the assurance to the Thief on the Cross an indication that highway robbery favors rapid transit to Paradise. So also the frequent and summary appeal to Pentecostal example as the literal model of all modern Christian action involves the decision of uncertain questions by lot, the observance in great part of the Mosaic Law, a complete communism; and perhaps even (from the case of Ananias and Sapphira) capital punishment for falsity to the promise to give of our substance as God has prospered us. This last *reductio ad absurdum* nowhere has thorough-going illustration among Christians. It seems almost a misfortune that it has not, for the absurdity if actually incarnated in practice might have salutary and deterrent effect on the mass of Christianity in their ethical decisions. Yet better far than such inverse instruction would be the recognition of some settled principles governing the application of New Testament example, principles which reverently conserve the authority of Scripture in face of the prevalent tendency to consider impracti-

cable its thorough-going present application, principles which seek however in New Testament action not the mere form but the inmost spirit, living and adaptive as it is to every change of the changing years although at times utterly dissociated from the precise form of action which it originally animated.

For Christian teachers, ministers of the gospel, and the more thoughtful everywhere, studious search for such principles may be considered indispensable when once attention is directed to the subject; and it may be believed that any helpful truth discovered will not be slow in percolating throughout the mass of Christendom, less studious perhaps but not less desirous of knowing duty. It is the purpose of the present writing to suggest certain principles which may perhaps serve as a sort of rough triangulation of the domain in default of a more thorough survey.

A helpful analogy is suggested by a single sentence in Dr. A. H. Strong's "*Systematic Theology*," viz. "New Testament precedent is the common law of the church." This technical term, common law, is widely misunderstood. A vague popular conception confuses it with the general body of law in a country. An approximately correct understanding of the term identifies it with custom or established usage; but, strictly speaking, custom or usage does not itself constitute law, it simply forms the basis of law. The term common law refers to the body of judicial decisions upon cases not covered by legislative enactments. These decisions are usually founded on general principles as expressed in prevalent custom. Custom does not however become law save as it is authoritatively interpreted. The dictum "New Testament precedent is the common law of the church" implies therefore that the New Testament presents in its narrated action a body of authoritative decisions as to Christian duty in cases not covered by explicit injunctions. Accordingly there is needed a distinct understanding of what constitutes a precedent, and some further illustration of the precise function of common law.

Webster's definition of precedent will serve: "that which, done or said before, is an example or rule for following times

or for subsequent practise." We may not, therefore, make the broad assertion that all action depicted in the New Testament serves as a model for subsequent action, since not all action narrated in the New Testament is approved thereby, e. g. Peter's tergiversation at Antioch, (Gal. 2:11—"He was to be blamed";) and the method of observing the Lord's Supper in the Corinthian church, (1 Cor. 11—"I praise you not.") Nor may we quite affirm that all action narrated with approval serves as a direct model for subsequent action, since in certain cases Paul, for example, distinctly asserts that his action must not serve as a precedent. These points will be more fully treated and illustrated from Scripture hereafter. It is sufficient now to note that by the preceding or by any proper definition of the term *precedent* it is necessary to determine with some precision what actions and what elements of action have exemplary force, and to precisely what present action that force urges.

Further study of the function and relations of common law is helpful at this point. Common or precedential law is of authority in the absence of statutory or constitutional provision for a given case. The three forms of law have precedence in inverse order from that just given and closely corresponding to constitution, statute, and common law in the realm of jurisprudence are principle, precept, and precedent respectively in the realm of scriptural authority. Indeed the correspondence may be expressed in the form of a proportion thus—

Principle: Constitution:: Precept: Statute:: Precedent: Common Law. Scriptural principle, precept and precedent take precedence in the order named however less from any distinction in authority, since they are alike of divine sanction, than from their varying generality. A precedent, as was pointed out by Dr. Arnold of Rugby, is strictly and fully authoritative only for circumstances precisely similar to those of the original action. An explicit precept or rule is of wider yet still of limited application, as is indicated by the proverb "every rule has its exception." A principle however is of universal and unvarying application. It would be as true, as pertinent, and as exigent in the nineteen thou-

sandth century as in the first, and for a planet in the system of Sirius as for our earth.

A precedent must ultimately be referred to some principle for its authority, while a principle has need of various precedents for its illustration. The danger involved in dealing only with principles is vagueness: that of following precedent alone is narrowness and the confusion of unlike cases,—what is called in logic the *fallacia non tale pro tali*. Most significant of all, perhaps, for the purposes of this discussion is the fact that from a sufficient induction of examples a principle not explicitly stated may be deduced. This which is largely the method of British jurisprudence, and uniformly the method of determining physical laws, is also in part the method of determining principles of Christian action from the New Testament record.

A proper theory of New Testament teaching will accordingly not content itself with merely formal New Testament example, nor with explicit precepts alone, nor even with explicit principles, but will seek also for the implicit principles of New Testament action, underlying and constituting the bed-rock of vast portions of its domain. The church, while limited to the Scriptures for its law, has not been left merely to the guidance of a few explicitly stated general principles, nor has it been bound down to the exclusive action of a preceptive code necessarily too incomplete or too cumbrous for service: but certain fundamental principles are explicitly stated, a sufficient body of precepts is added for illustration, and there is then provided *a many-sided, life-like view of the church in action throughout more than a generation of its history*. Christianity is depicted in its infancy under Christ's personal supervision, and in its greater maturity after Christ's departure: in its first and largely supernatural manifestation at Pentecost and under the more normal conditions of the second generation; in a single church and in a multitude of churches: in the heart of Judaism and then amongst Aryan peoples with the bonds of Judaism loosed. From this rare opportunity for studying the church both in its structure and functions—a species of ecclesiological morphology and physiology—there may be deduced the implicit principles affecting Christian action throughout all time.

Historical illustration both of the neglect and the abuse of New Testament example abounds. Its neglect has assumed the forms of individualism and ecclesiasticism. This individualism has had further differentiation into rationalism and mysticism, tendencies usually at opposite extremes in respect of devoutness and faith in the supernatural yet allied in their common tendency to seek subjective guidance rather than to make ultimate appeal to the Scriptures. Ecclesiasticism coordinates with the authority of the Scriptures that of the church. The tribunal of Scripture is an ancient and changeless one. Its deliverances are often difficult of interpretation and apparently apply only to far other circumstances and peoples. Many therefore prefer that more modern tribunal, the Church, whose deliverances bear directly upon present matters and may even yield a little to political or social or doctrinal emergencies. Such an ecclesiastical authority, once recognized, tends to strengthen its own claims, asserting ever a wider sweep and greater exigency for its deliverances.

The foregoing tendency to the disregard of Scriptural precedent is doubtless in part a reaction from its abuse through a literalism which substitutes blind imitation of New Testament action for studious endeavor to find the bearing of that action on present duty. This literalism is the foe of religious progress. It isolates one from his time and precludes sympathy with present needs and duties. It has fought every noteworthy movement of progress or reform, opposing by some formal or incidental phase of Scriptural action such God-inspired movements as the Sunday school, organized missions, emancipation, and temperance reform. True the tendency has indicated less often a well-defined principle of insistence upon the reproduction of all New Testament action than a desire to defend some personal interest by so plausible and summary a method as that of arraying Biblical example on one's side. Indeed the evils whether of neglect or abuse of Scriptural example arise less from wrong principles than from the lack of settled principles of interpretation in the difficult domain of New Testament precedent. It is hoped that this discussion may at the least afford stimulus to study along these lines, for whatever concerns the better knowing

of our Master's will, whatever gives clearer conceptions of the bearing of that record eighteen centuries old upon the duty of to-day is surely of supreme importance.

Subsequent articles will consider certain limitations, temporal, local, ethnic and spiritual, upon the literal application of New Testament precedent, and will suggest certain data, for use in its present application. Meanwhile this article may be concluded by advocating *the referability, at least on demand, of all religious doctrine, polity, and conduct to some explicit or implicit principle of Scripture.*

ISRAEL IN HOSEA.

By Rev. L. F. BADGER,

Groveland, N. Y.

In the prophetical writings we have a reflected image of the times of the respective prophets. What is the picture of Israel reflected in the book of Hosea? To answer this question will be the aim of this paper.

The first part of Hosea, chapters I-III, forms a single production complete in itself, a poem, a sermon. It has an introduction and conclusion, an account of what is generally supposed to be a portion of Hosea's private history. The main part, chapter II is introduced and connected with the preceding by a promise which is practically the text of the sermon. In chapter I we have Israel in her sins represented by a harlot surrounded by her illegitimate children. She becomes Hosea's wife and as such bears him children to whom are given symbolical names at the command of Jehovah. These successive children represent the successive steps of God's primitive dealings with Israel. God will destroy the house of Jehu, he will withdraw his mercy from his people, and at last cast them off entirely. This picture of punishment for Israel is set off by a background of mercy and prosperity for Judah.

In chapter II we have a picture of Israel in her changing fortunes without symbol though with imagery taken from the symbols of chapter I. We have Israel in her sins surrounded by plenty, but taking the silver and gold which the Lord had given her and making of them false gods. She bows before these in thankfulness for the gifts of wine and oil which in her perverse forgetfulness and base ingratitude she claims that they have given her. We then have a picture of her punishment. God hedges up all her ways. He makes it impossible for her to bow down to her false gods. All her plenty is turned into want. Then God comes and taking her by the hand leads her out of the city, away from the habita-

tions of men—out into the wilderness. Then he sits down beside her and with nothing to distract her thoughts, nothing to lead her away, God her lover whispers to her once more of his love. We can picture the scene to ourselves. The features of the wayward woman, stamped with the mark of her sin, bears at first a defiant look, but as her divine lover pleads the defiance gives place to contrition and the tears begin to course down her cheeks. Finally through the tears the light shines. She turns and extending both hands exclaims, My husband! shuddering to use the ancient word of love My Lord, because of its present sinful associations. She now receives her reward. Her troubles issue into new blessings. She receives back her ancient vineyards and olive orchards. The blessings of the new covenant extend to nature. The wild beasts forget their fierceness and the earth is wonderful in her productiveness. The names of the children are changed. Jezreel becomes the symbol of productiveness. Lo-ruhamah becomes Mercy and Lo-ammi becomes My people.

In the third chapter we have the dwelling in the wilderness represented by the adulteress, whom Hosea brings back, remaining in retirement and the return is represented as a return to David's house as well as to Jehovah.

We naturally ask the question from the standpoint of what period in Israel's history is the view taken. It would seem from the references to Jeroboam, that the view point was at the time of his reign. It would hardly seem that this division of Hosea would be so silent in regard to the great sins which form the burden of the prophet's words from v. 8 on, if it was written after these occurrences. Nor is there in this division any suspicion of Judah's fall which is hinted at in the very first discourse of the second part. As we shall see this first section of the second part seems to fall within the reign of Jeroboam. So this first division must fall earlier than the last of the reign of the King.

We come now to the second part of Hosea. Here we find ourselves in a very different atmosphere. The first part is one connected whole, the second part is made up of several distinct discourses. In the first part the eye of the prophet

sweeps over a wide extent of history—in the second part the view is narrowed, contracted though never intense. In the first part the prophet looks far into the future. In the second part, with few exceptions, he looks only at the things just in front. In the first part the man of God seems to be sitting in some lofty retreat away from the turmoil of life, from which height he looks down upon his people and, seeing their condition and their end, throws his thoughts into poetic form and bids his followers plead with their mother Israel. In the second part he leaves his retreat, lays aside his garments, buckles on his armor and himself enters the conflict, himself, pleads with Israel. Hence while the first part is orderly, logical, the second is abrupt and unordered—the fiery torrent pouring forth from the heart does not give thought time to crystallize into symmetrical form. However, by classifying the different statements and putting them in their logical connection, we have remarkably vivid pictures. The first part is beautiful, the second is strong. The first gives us a figurative idea of the condition of Israel, the second gives us the actual. As Hosea comes into personal contact with Israel we behold what an Israel it was. Hence we must rely mainly on the second part of the book for our picture of the condition of Israel.

The first discourse is 4: 1-5: 7.

We notice here first a general enumeration of the sins of Israel. No piety, no truth, or loving-kindness or knowledge of God. There is lawlessness, lies, killing, stealing—adultery, rulers are a snare for the subjects, priests connive at the sins of the people. But in the matter of worship the picture is more full. They have turned to idolatry. At the great religious centers are found the bull deities, the calves of Jeroboam, before which the sacrificers bow, though still worshipping Jehovah. But a still grosser idolatry exists everywhere. Upon all the high places and under all the green trees they sacrifice and burn incense and sell their virtue in the name of religion. The prophet looking over the land beholds the smoke of sacrifice rising from every hill-top, and the green trees scattered over the landscape become but ensigns of the licentious worship committed in the goodly

shade beneath. As a result, adultery and harlotry are rife throughout the land.

We turn now to a different picture, a picture of punishment, of retribution. God inflicts the greatest punishment he can, he leaves their sins unpunished. "I will not punish your daughters when they commit whoredom nor your brides when they commit adultery. The sin shall be its own punishment. They "changed the glory of the uncorruptible God for the likeness of an image of corruptible man and of birds and four-footed beasts and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness." They come with their herds and flocks to seek his face; but they hear no voice, no judgment comes. God has hidden himself, he leaves them to their own devices. Then we have a picture of the immediate future. The pride of Israel shall fall, her glory shall pass away and be turned into shame. The land shall mourn. The inhabitants with the beast and bird and fish shall all languish. They shall eat of their unlawful sacrifices but they shall not be satisfied and their widespread prostitution shall result in no increase of population.

Such is the picture of Israel in these verses. To what period in the history of the nation does this description fit? Hosea prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, beginning with Jeroboam II, king of Israel. Where in this long period was the state of affairs described in 4: 1-5: 7 found? We unhesitatingly answer, during the reign of Jeroboam. We have in these verses a picture of a godless prosperity. There are wine and flocks and herds seemingly in abundance. No such luxuriant development of local sacrifices could be sustained without a certain amount of wealth. Then we have the picture of impending (not present) destruction—a picture of want. We have also the statement about Judah, suggesting that she was just beginning to incline in the way of Israel calling forth first a warning from the prophet and then threatening punishment. Jeroboam's reign according to the historical books was certainly one of great temporal prosperity but of as great sin, followed immediately by trouble and anarchy.

In no subsequent time in the history of the ten tribes do we again find such prosperity.

We come now to the second discourse of the second part, 5: 8—7: 16.

We have here a marked change in the condition of things. The preceding discourse concerned the nation of the chosen people exclusively. In this discourse appears the name ASSYRIA and the burden of the prophet is Israel's relations with the foreign powers. In this section Judah is equally in the wrong with the Ten Tribes; while in the preceding section there seemed to be only the shadow of the coming sin.

There are scattered throughout this section references to various sins—sins of the same nature as those in the preceding section—the formal worship, sacrifice without loving-kindness, and burnt offering without knowledge of God. There is the same lawlessness and shedding of blood. The nation is bent on evil, a great smouldering furnace ready to burst forth in deeds of wickedness at every opportunity. The leaders still share in the sins of the people. The king and princes delight in the wickedness of their subjects and priests turn banditti.

But there are a few pictures characteristic of this section which command a more extended notice. All through the section there seems to be an ever present undertone of reproach because of the failure of some recent attempt on God's part at reformation. This attempt was fruitless, except to show the depth of Israel's sin. "In my returning the captivity of my people, in my healing Israel," only the iniquity of Ephraim and the sins of Samaria are revealed. "I would have redeemed them, I would have taught and strengthened their arm, but they spake lies concerning me and devised evil against me." In the vividness of the prophet we seem to stand amid those scenes of attempted reform and hear the expostulations of those who yielded to the efforts of the Lord and sought to influence Israel. "Come and let us return unto the Lord . . . he hath torn and he will heal. Let us make the knowledge of God our pursuit." But this is followed by the sad complaint of Jehovah, "Thy loving-kindness is like the morning cloud, like the dew that passes

early away." The efforts at reformation are ineffectual, even the repentance of the few seems to be spasmodic.

Widely differing from the prosperity of the preceding section we find here a picture which reveals a sad condition of affairs. We have here a general state of distress, of national sickness and decay. Their prosperity is gone. The civil and the religious, the state and the church seem to have fallen into decay. "All their kings are fallen. The priests have left the altar, which no longer supports them, to gain a living by highway robbery.* God has been a moth and rottenness to Ephraim and Judah. He has poured out his wrath like water. His judgments have been as widespread and manifest as the light. He has hewed them by the prophets and slain them by the word of his mouth. Judah and Israel are like men on whose head are strewn the gray hairs of old age and decay. They are a prey to others and their strength is devoured by strangers."

Such is the state of affairs outwardly; but there is a still sadder picture. In all this distress there are, comparatively speaking, none that call upon God. They roll in their beds and howl in despair and anguish at the troubles which are come upon them. But amid all their complaining no heart is humbled, no voice calls upon God for help. They rise from their beds not that they may make atonement for their sins but that they may implore the aid of Egypt and Assyria. These mighty powers, to the north and south, form a great temptation, and the chosen people flee to them for help as a silly dove flies to the trap set for for its capture. They should have trusted to their God; but instead they turn to the arm of flesh. This is the great sin of this section of Hosea. The same is the sin so often rebuked by later prophets. They go to these nations for help only to make their condition worse. Like Jonah they flee from Jehovah's hand at home only to find his presence following them as they flee. As they hurry along the road to Assyria and Egypt they find God like a lion crouching by the way and springing upon them from his ambush. They find their path spread with

*This is by no means a necessary inference from the statement of Hosea, but is certainly a possible one.

nets set by their God which shall catch them. The silly dove has hastened to its trap. An ancient example of the too common foolishness of forsaking the frying-pan for the fire.

Such is the picture of this section. What is its date? Can we place our finger on any place in the history of God's people and say here stood Hosea in writing these chapters? There are a number of things to help us in determining the date of the view point. We have a few prominent statements. God has tried to reform Israel. The nation is in a deplorable condition. Assyria is appealed to. Especially noteworthy is the fact that Judah is everywhere coupled with Israel and they are in the same condition. They do the same things and suffer the same penalties. This does not necessarily imply that they were confederate. We are told in the historical books that during Jeroboam's reign God sent Israel a saviour and restored their borders. Is it to this that the expressions implying an attempted reform refer? The expression about kings being fallen may refer to the few short reigns after the death of Jeroboam. Notice that the wretched condition of Israel in this section is the fulfillment of the prophecy of the preceding section. There the pride of Israel shall testify, here it has.* There we have amid prosperity a prophecy of coming affliction, here the affliction is realized. Of what brought about this change we have but a single hint. *Strangers* devour their substance. Yet these can hardly be Egypt or Assyria. These nations are only just being called in. The position of the towns mentioned in 5: 8 would not favor an attack from either of these nations. The dangers along the road to Assyria and Egypt are still mysterious, figurative, prophetic, future. We are not told the color of the lion lurking in the way nor whose hand it is that is to spring the snare. These strangers seem almost certainly to be the surrounding tribes, Moab, Edom, Tyre, etc.

Here then is the picture. Israel and Judah reduced to a low condition by the surrounding tribes appealing to the great powers, Assyria and Egypt, for help. When was this? We turn to the historical books. We there find descriptions

* In both cases the Hebrew is the same. It is from the context that I assign a future view in one case and a present (past) in the other.

wonderfully coinciding with this picture, particularly so in the case of Ahaz (see Chronicles), quite so in the case of Menahem, and we may almost say in the case of no other kings. Menahem does not come as far after Jeroboam to preclude references to an attempted reform in Jeroboam's reign being made in his reign. But our usual chronologies put the reigns of Menahem and Ahaz far apart. We may make two statements in regard to this. The histories may be silent concerning important events in the history of one or the other of these two nations or of both when both were seeking foreign help at the same time, it being mentioned in the case of only one, or passed over wholly in silence. An explanation, however, for some reasons more satisfactory, is that these two kings, Ahaz and Menahem, were more nearly contemporaneous than we suppose, and there must be a crowding together of the reigns of this period.* The latter position is strengthened by the Assyrian inscriptions. We find both Menahem and Ahaz mentioned by Tiglath-Pileser within a very few years of each other. It is true that Tiglath-Pileser interfered in the affairs of Israel in the time of Pekah; but this was the captivity of Galilee. According to the theory of this paper Assyria had not yet begun to afflict Israel at this time, a position strengthened by the mention of Gilead as still an Israelitish city.

We come now to the third section of the second part of Hosea, chapters 8-11.

This section is divided into two sub-divisions by the style. The first, 8: 1-9: 9, is a series of alternate statements of sin and of punishment without much apparent order. The second part, 9: 10-11: 11, is a series of paragraphs each introduced by a reference to the past history of Israel and all mainly referring to the punishment of God's people. We have here another advance in the condition of Israel. Here we have for the first time the idea of EXILE. The section opens with an invader. The thought soon passes to a carrying away into captivity and then to a terrible destruction, closing with a promised return. The references to Judah are

* It is entirely possible the crowding together was done wholly in the prophet's mind.

slight, but the southern kingdom seems to share in the condition of the northern.

The list of sins in this passage is a long one. There are many old ones and many that are new. Every corn floor is occupied with their religious rites. They are covenant-breakers, false swearers. The corrupters have gone deep. They still call upon God though not worshipping Him in truth. The law of God has been to them a strange thing. They have not sown righteousness and loving-kindness, but wickedness.* Their silver and gold they have made into idols. They have made kings and princes without God's command or consent.† False prophets have made their appearance.‡ They have made a snare for the true prophet.§ They have built fortresses and trusted to the multitude of their men.

The condition of Israel is even worse in this section than in the preceding. They have sowed the wind and are reaping the whirlwind. They are punished on every side. Judgment springs up like poppies. Their land yields them no sustenance. Should it so happen that somewhere a few blades of grain may grow, strangers stand ready to snatch it away. The "depredation" of the former section seems now to be carried to its fullest extent, and one is reminded of the effects of the locusts in Joel or of the condition of Israel under the Midian domination in the book of Judges.

But a still gloomier future awaits them. The prophet sees as it were an eagle flying against the chosen people, an im-

* It would seem that 10:12, in the form of a command, shows what Israel ought to do in order to bring out into stronger contrast what they actually did do as expressed in verse 13.

† This can hardly refer to all the kings of the Ten Tribes as some ruled by direct divine appointment, e. g., the first Jeroboam, and also the house of Jehu, to which the second Jeroboam belonged. We may have here an explanation of the omission, in the title of the book, of all the kings of Israel except Jeroboam. The writer, perhaps, would not formally recognize the succeeding kings as such by divine right.

‡ I offer this as an explanation of 9:7.

§ I would suggest the following as a free translation of 9:8. "A fowler's snare is in all the ways of Ephraim's God-appointed watcher, the prophet, and enmity towards him is found among the people of his God." Translating the verse thus and giving to the preceding verse the explanation suggested, we have an interesting picture of Israel's religious condition.

pending destruction hovering over them and even now swooping down upon them. As the section advances the nameless destruction takes form and shape. The nations are to be gathered against God's people. The eagle becomes Assyria. A great curse of barrenness is pronounced. There shall be no more births. Should they raise up any children these will be destroyed. Israel shall lead forth her own children to the slayer. The peculiar institutions of the northern kingdom are to be destroyed. The kings whom they have made without consulting God shall pass away like a chip upon the flood. The high places shall be destroyed, the pillars removed, and the altars broken down. Thorns and thistles shall overgrow the places of their licentious worship. The calves shall be carried off to the Assyrian amid the wailing of the people and the howling of the priests. The multitudes shall call upon the mountains and the hills to cover them. They shall no more dwell on the Lord's land. They shall become wanderers among the nations and there eat food unsanctified by offerings to Jehovah. The cities of a new Egypt shall be their gathering place while alive and their burying place when dead. Assyria shall be the land of their captivity.

Then away beyond all this the prophet looks and beholds a day of glad return. God shall roar like a lion and His people shall come like trembling birds from the West and from Assyria and from Egypt.

When was this section written? What was the standpoint of the writer? It would seem that one can hardly read this section without being impressed with the feeling that the prophet stands at the beginning of a great calamity which ends in the exile of the people. If this is the case the prophet must be speaking at the time of the approach of the Galilean captivity by Tiglath-Pileser, the beginning of those troubles which ended with the captivity of Samaria. (Or perhaps it was at the first approach of the Assyrian, not to help but to distress.) This would place the section not long after the preceding one. There the people were told that they would find a lion and a snare on the way to Assyria. Here the lion seizes, the net is sprung. The Assyrian comes, but

only to oppress and to carry off. This is just what we learn from the historical books was the result of their appeal to Assyria. This view would place this section late enough to allow for the making of kings without God's consent, as several kings had reigned since Jeroboam II., and will also explain the use of the word "Jareb," which in the former section seems to refer to Tiglath-Pileser. The calf here carried as a present to king Jareb would go to show that Tiglath-Pileser was still reigning. It is possible that the calf of Bethel was not carried off until some time after the Galilean captivity. If this was so, it could not have been given to Tiglath-Pileser, but when the prophet speaks he is still the king, and Hosea neglects or is ignorant of the fact that another king shall reign before the time of the carrying off. This view of the date of this section, of course, would seem to prevent a reference to Shalmaneser in "Shalman" 10: 14. If it is, two explanations of this section are possible. Either this section was written at different times, or the prophet, writing later, changes his mental standpoint from time to time.

We come now to the last section of the book, chapters 12-14.

This may be divided into three parts. The first, chapter 12, is sub-divided into two paragraphs, each closing with a reference to Jacob. The second, 13: 1-14: 1, is composed of a series of statements of sin and punishment. The third part expresses by a dialogue between God and the prophet (the people) the glad return. This is perhaps the least satisfactory section of the whole book.

We have a picture of Ephraim indulging in deceit and lies while Judah is still faithful to God. Again we are told of Ephraim coquetting with Assyria and Egypt, turning to the one and the other for alliances and help. They become worshippers of Baal and then proceed further to idolatry. The altars are as numerous as heaps of stone on the furrows. We are told of their being wealthy and boasting of the honesty by which it was gotten. Then we are told of the evil results of their Baal worship and again that the king and judges and princes are no more. God has been good to them, led them through the wilderness; but when they had plenty they

forgot Him who bestowed it all. The time has come for repentance but they fail to turn. We then have a picture of the punishment. God will return them to their tents and there instruct them by prophecy and vision as of old. God will tear and rend like a wild beast. An east wind shall dry up all the land. Samaria shall be captured, the women slain and the children dashed in pieces. The people shall pass away as the morning cloud, as the dew. They shall be scattered like chaff, and disappear as smoke from a chimney spreading through the atmosphere is dissipated and lost. The picture of the distant future is bright. The two great sins denounced by Hosea, idolatry and trusting to foreign nations, shall be forsaken. God will forgive and abundantly bless His people.

What is the date of this section? On the one side we have the statement that Israel was wicked and Judah was good, with references to a state of prosperity quite different from the condition of affairs of the two preceding sections. Nor is there very explicit reference to an exile such as is found in the preceding section. Gilead is also mentioned. All point to a time earlier than the central sections of the book. On the other hand, we have an account of the dickering with Assyria and Egypt which was done during the reign of King Hoshea, the destruction of the king and princes, and the sacking of Samaria. These would point to a date very near the taking of Samaria. The title of the book says, "The word of the Lord which was in the days of . . . Hezekiah." This section would seem to be the only one which could have been uttered during the reign of this king. Perhaps the best conclusion is that the view point of this section is the closing days of the northern kingdom. We have other accounts of this period in the historical books, but lacking the poetic beauty and vividness of the descriptions of Hosea, an eye-witness and a terribly interested participant in the events themselves.

THE RELIGIOUS IDEAS OF THE BOOK OF
ECCLESIASTICUS. II.

By PROFESSOR FRANK C. PORTER, Ph. D.,
Yale University.

5. Recompense.—The principle that sin brings evil to its doer, and righteousness, good, is maintained in Sirach without the slightest reservation. "Do not evil, and evil will not happen to you. Depart from what is unrighteous, and it will turn aside from you. Son, do not sow in the furrows of unrighteousness, and you will not reap in them seven-fold" (7: 1-3). No sin goes unpunished (7: 8). No good deed is forgotten (17: 22-23 [17-18]). But what of the facts of life that make against the principle? Sirach has two things to say: (1) The sufferings of the righteous are disciplinary; (2) All will be rectified before death.

(1) That God should make use of severity in the instruction of good men is in exact harmony with Sirach's view of the way in which a right life must be learned (see above, 3.). The inference lay close at hand. "Son, if thou dost set out to serve the Lord prepare thy soul for trial. . . . All that comes upon thee accept. . . . For gold is tried in the fire, and acceptable men in the furnace of humiliation" (1: 1-6). Affliction may therefore be a sign of God's special favor (*cf.* Prov. 3: 11-12). Even things that are evil to the wicked are good to the righteous (39: 25, 27). If we do not see that it is so, that is due to our ignorance. "It is not to be said, This is worse than that, for all things in time will be approved" (39: 34, *cf.* vv. 17-21).

(2) But if the sufferings of the righteous are disciplinary, it is already implied that they are temporary. And so Sirach insists that all will be straightened out in the end. He makes frequent appeal to "the last things" (*ta eschata*) to justify his doctrine of recompense; and by "last things" he means not the future life, but the end of life, its latter days. Here then in the strictest sense is Sirach's eschatology.

The most obvious blessings of a man's latter days are long life, riches, honor, friends and a peaceful death; and these Sirach confidently promises to the good and wise; while calamity will surely darken or cut short the age of those who enjoy prosperity in unrighteousness. "To him that fears the Lord it shall be well at the last; and at the day of his death he shall be accounted blessed (1: 13 [11]). "Do not envy the glory of a sinner, for thou knowest not what shall be his end. Be not pleased with the pleasures of the ungodly; remember that they will not be justified until death," i. e. punishment will overtake them before they die (9: 11-12 *cf.* 27: 29). There is indeed delay in punishment, for the Lord is long-suffering. But one must not therefore say, "I sinned and what happened to me?" nor ought one to put off turning to the Lord from day to day, for the day of vengeance will come suddenly (5: 4-7). It is easy for the Lord to bring prosperity or adversity in a moment, and "at the end of a man's life there is a revelation of his deeds" (11: 21-28 [19-26]).

The certainty that the end will find every one treated as he deserves is one of the strongest motives to right conduct. "In all thy deeds remember thy end (*ta eschata sou*), and thou wilt not sin forever" (7: 36). "Remember the end and cease from enmities" (28: 6). Justice works itself out in the end in the earthly life of every man, and the day of visitation or judgment is the day in the individual's life when calamity comes from the Lord upon the righteous for trial (18: 20 [19], 24 [23]; 22: 11), upon the wicked for punishment (5: 7, 8; 39: 28). It is impossible to give a due impression of the confidence with which Sirach maintains this proposition without more quotations than space permits.* The case of failure is not so much as considered. This is surprising when we consider the late date of the writing, and the fact that books like Job and Ecclesiastes have been written.

This then is the way that Sirach vindicated the doctrine of recompense against contradictory facts of experience: not by

* See 2: 8; 7: 16, 17; 10: 6-18; 12: 2, 6; 16: 6-23 [21]; 17: 15-24 [13-19]; 21: 5; 23: 11, 12, 18, 19; 26: 28 [19]; 35: 12-14 [32: 12-14]; 39: 28-31; 40: 8-17.

looking, as older Israel did, away from the individual's lot to the nation, satisfied if for it prosperity followed righteousness, and adversity sin; not by looking, as later Judaism came to do, away from the earthly life to a future beyond death in which justice would be manifest, or with Christianity, away from the outward life to the things of the spirit, whether present or future; but by looking from the present to the future of this life, and expecting a proper end for good and bad, an adjustment on the whole and at the least of the outward lot to character and desert. It is probably a sign of the prosperity which Sirach's son himself enjoyed and of the peaceful time in which he lived that he was able to rest in this view. If he had lived during the persecution that followed under Antiochus IV. and seen good men, because of their goodness, suffer violent death, perhaps he must have appealed to a future life for their sakes. It is clear, however, that this is not in his thought.

6. Death.—We are already prepared to find Sirach holding that death ends all, and to judge him not too harshly for that opinion, since he was both consistent and conservative in the matter. Death usually seems to him simply the inevitable and natural end of life, and if it is sometimes said to be due to sin, the reference is rather to violent and untimely death. “All flesh as a garment grows old, for the covenant from the beginning is, Thou shalt surely die” (14: 17). “Shun not the sentence of death. Remember those before thee and those after; this is the sentence from the Lord upon all flesh” (41: 3). “The son of man is not immortal” (17: 30 [25]). Death is a return of man to the earth from which he came (17: 1; 16: 30 [28]; 40: 11). Man's portion when he dies is the corruption of the grave (10: 11; 19: 3). Hades is not infrequently mentioned, but not so as to imply a conscious life after death. It is indeed often simply the equivalent of death (9: 12; 28: 21; 48: 5; 51: 6). This is still the case when it is described by negatives. There is no pleasure there (14: 16). “Praise perishes from the dead as one that is not” (17: 28 [23]). It will make no difference there whether one's life has been long or short (41: 4). It is indeed said that at the end of the sinner's way is the pit of

Hades (21:10); but this can only mean that sin leads to sudden, premature death, for Hades is the lot of all. There is no thought that the body goes to the grave and the soul to Hades. That is a Greek, not a Hebrew conception. The idea of Hades in Sirach was then in no way inconsistent with the idea that the dead are no more; it was rather the representation to the imagination of that fact. Death is called an "eternal rest" (30:17 *cf.* 38:23), and an "eternal sleep" (46:19). It is not indeed expressly said that the dead are non-existent, but they are *hōs mēde ontēs*, *hōs ouk huparxantes*, "as if they did not exist," *hōs ou gēgonotes*, "as if they had not been born" (17:28 [23]; 44:9; 38:11). For all practical purposes they are no more, and practical purposes were all for which the Jew cared. Nor will they come back to life again; for the dead "there is no return" (38:21). If Sirach urges careful attention to burial and its services it is only for the sake of form, to avoid calumny and gain favor; it does no good to the dead, and is even the type of a useless service (38:16-23; 7:33-35; 22:11-12 [9-10]; 30:18). He does not indeed hesitate to accept the Old Testament accounts of translation and of the revival of the dead, but these are simply miraculous events and do not lead to reflection on the nature of death, or modify his view of it. Edersheim thinks that we must conclude from such allusions (46:20; 48:5) that the writer "regarded those in Hades as unconscious indeed—not truly living—but not as absolutely annihilated." But it is not probable that he reflected on that distinction. The dead were as if they were not. Nothing whatever happened to them unless by divine intervention.

Of this there is of course always the possibility. God was the Lord of death as well as of life (*cf.* 11:14; 33:14, 15 [36:14, 15]); hence if Sirach had been impelled to look for a life after death it must have been in the form not of the immortality of the soul, but of resurrection "from death and Hades by the word of the Most High" (48:5). But in fact he has no such hope. The demand for justice is met in the present life. The natural desire for individual continuance he would still satisfy in the old Hebrew way by pointing to children and reputation. "The father dies yet it is as if he

were not dead, for he leaves behind him one that is like him. In his life he saw him and rejoiced, and in his death he did not grieve. He left behind an avenger against his enemies and one that repays kindness to his friends" (30: 4-6). Yet it is "better to die childless than to have ungodly children" (16: 3). And on the other hand the consolation of this life after death is denied to wicked men. "The race of transgressors shall die out" (16: 4; 40: 15).

But there is a more individual if less tangible immortality in a good name, and this is a compensation for the shortness even of the best life. Upon this Sirach dwells with an emphasis new in Jewish writings. The thought had found occasional expression before (*cf.* Prov. 10: 7; Ps. 112: 6; Isa. 56: 4f.), but here it seems to be more consciously put in the place of any other personal continuance after death. "Have regard for the name, for that stays by you longer than a thousand great treasures of gold. A good life has but a few days, but a good name remains forever" (41: 12, 13). "The life of a man is but for a few days. . . . The wise man shall inherit trust among his people, and his name shall live forever" (37: 25-26). But those who leave no name and remembrance "perish as if they had not been, and are as if they had not been born, and their children after them" (44: 9). Of the merciful and righteous it is said, "Their bodies were buried in peace, and their name lives for generations" (44: 14). But while men usually mourn only over the body of the dead, even the name of sinners, being evil, shall be blotted out (41: 11), the immortal part perishing with the mortal.

In these two kinds of immortality, then, the hope of Sirach is summed up. A man dies, but if he has good children "it is as if he were not dead;" his days are numbered, even though his be a good life, but if he has a good name, that shall endure forever. Quite like a modern doubter he finds persistence in the race only, not in the individual. "As green leaves on a thick tree, some fall but others grow; so also the generations of flesh and blood, one dies but another is born" (14: 18).*

*The same figure is found in the Iliad VI. 146 ff. *cf.* XXI. 464 ff.

So far we have considered Sirach's views concerning the individual life, and it is that which chiefly interests him. The scheme that we have followed through presents a complete and consistent philosophy of human life,—consistent with itself, though not with the facts of experience. But the writer was a Jew as well as a moralist, and he kept something of the national feeling by the side of his predominating individualism. The national and the individual elements of his belief are quite distinct: it would not indeed be easy to show their consistency, and we seem to be in quite a new atmosphere as we pass to the expressions of the Jewish faith which the writing furnishes.

II. The National Faith.

In the frequent expressions given to the national faith Sirach differs strikingly from the Book of Proverbs. The prerogative of Israel is fully recognized, and its sign is the possession of the law. The God of all the world, its creator and maker, has chosen Israel as his own people, and revealed his will to it alone. Wisdom is represented as going forth from the mouth of God, as wandering about in search for an abiding place, and finding it at last, by the commandment of God, in Israel. "And so (says wisdom) I was established in Sion, in the city beloved likewise he made me rest; and in Jerusalem was my power, and I took root among an honored people, in the portion of the Lord, his inheritance" (24: 10-12). The wisdom thus abiding in Israel is identified with the law of Moses (v. 23 [22]), but is not limited to it. The written law is regarded mainly as regulating the common worship; the individual life he provides for, as we have seen, in another way; and he seems to oppose the work of those scribes who were already deriving from the letter of the law minute rules for the private conduct of life. It may be due to this fact that in his role of great men (ch. 44-50) he gives but five verses to Moses, while Aaron has seventeen, and that he passes over Ezra altogether, while there is an elaborate and beautiful description of the high priest Simon, and his glorious appearance in the temple on the day of atonement. Moses and Ezra were the two greatest names to the scribes of the law, but to Sirach the religious heads of the

nation were the priests, the religious center, the temple. Seven chapters (44-50) are given to the praise of Israel's great men, the presupposition throughout being God's peculiar relation to Israel.

The national hope also is shared by Sirach and finds expression in forms that remind one of the later apocalypses, and that sound strangely from the mouth of this man. In particular there is a prayer for mercy upon Israel and vengeance on its enemies which is thoroughly Messianic, using the word in the general sense, without reference to a personal Messiah. "Have mercy upon us O Lord God of all, and behold us and send thy fear upon all the nations. . . . As before them thou wast sanctified in us, so before us be thou magnified in them," i. e. 'As the afflictions visited on us, Israel, for our sins showed the nations that thou art holy, so let the punishment of the nations show us that thou art strong,'—words that perfectly express the spirit of later Judaism, summing up the hope and its ground. "Let them know thee as we have known thee. Renew the signs. . . . repeat the wonders pour out wrath hasten the time remember the oath destroy the enemy utterly. Gather the tribes of Israel together and let them inherit as at the beginning Have mercy upon the people that is called by thy name, and Israel whom thou hast likened to a first-born. . . . Fulfil the prophecies made in thy name. Give reward to those that wait for thee" (36: 1-19 [33: 1-11; 36: 16b-22]). This does not sound like our cool and calculating philosopher; it is like an apocalyptic seer. Here is the genuine Israelitish hope of a revival of national fortune, victory over enemies, reunion and glory, introduced by a miraculous intervention of God, and to be confidently expected as the fulfilment of oath and prophecy, and even demanded for the honor of God himself, that all may know that he is God.

Elsewhere the immortality of the nation is asserted. "The days of Israel are innumerable" (37: 25). "The Lord . . . will not blot out any of his works; neither will he destroy the posterity of his elect" (47: 12). The revival of Israel will be for the blessing of other peoples (44: 21f). It will be

introduced by the return of Elijah according to prophecy, and to him the author addresses the strange words, "Blessed are those who will see thee and who are adorned with love, for also we shall certainly remain alive" (48: 10-11). Does this mean that the son of Sirach, like the writers of apocalypses, expected to survive till the messianic age? So Fritzsche thinks, and so the Greek reads. But this is improbable enough in view of the general temper and views of the book. Edersheim thinks the Syriac is better. "Happy is he that shall have seen thee and die (i. e. shall see thee before he die), yet he shall not die, he shall surely live;" apparently asserting that those who live at the coming of the Messianic age shall be delivered from death (*cf.* Isa. 25: 8). Cheyne prefers the Latin, "For we live in life only, but after death there will be no such name as ours" (Job and Solomon. p. 193). From the passage in its uncertain state only this can be inferred: The restoration of Israel was to be introduced by Elijah, or preceded by his return, as predicted in Malachi, and those shall be happy who are alive at that time. That Sirach meant nothing more than this is confirmed by the sober expression of the hope in a formal prayer with which he ends his praise of famous men. "And now bless ye the God of all, who everywhere doeth mighty things; who exalteth our days from the womb, and deals with us according to his mercy. May he grant us joyfulness of heart, and that there may be peace in our days in Israel as in the days of old. May his mercy abide with us, and may he redeem us in his time" (50: 22-24). If this prayer was, as Delitzsch thought, the response made by the people in Sirach's time after the priest's blessing at the end of the temple service, it would be in the fullest sense representative of the common belief. It is more probably Sirach's composition, but may still stand for the quiet hope of the period, very much like that of later rabbinical Judaism, but giving place to far more intense and living expectations during the intervening time, from the desecration of the temple by Antiochus Epiphanes (168 B. C.) to the final destruction of the Jewish political existence under Hadrian (135 A. D.).

But while Sirach seems to rise to some warmth of religious

feeling in view of the future of Israel, yet the hope does not enter practically into his view of life. He makes no appeal to it as a motive to right conduct. The thought of hastening its coming or gaining a share in it by righteousness did not occur to him. The moving impulses of life come wholly from individual considerations. "Help thy neighbor according to thy power, and take heed to thyself lest thou fall" (29: 20). "Work your work before the time, and he will give you your reward in its time" (51: 30).

Such are the principal religious ideas of Jesus son of Sirach. It is sometimes said that his book contains germs, as yet undistinguished, of both the Pharisaic and the Sadducean parties. But it is better, I think, to say that he represents at its best the tendency that issued in Sadduceeism. A cultivated and somewhat exclusive gentleman, certainly not averse to foreign learning though a patriotic Jew; inclined to a rationalistic way of thinking, though of course never doubting the Old Testament miracles; skeptical as to the existence of demons, and very reserved, at least, about angels; rejecting the doctrine of a future life, though it must by that time have been gaining converts; seeing little use in multiplying sacrifices for one's individual sins, and putting the stress on deeds and character; attached to the priests and the temple service, though thinking less of its religious significance than of the beauty and impressiveness of its ceremonies;—evidently it would be impossible to make a Pharisee out of such a man. If he had lived to the time of Antiochus he would have attached himself to the Maccabean house, but not to the protesting Asidaeans. He was a conservative in religion, and a liberal in culture,—not an uncommon combination. The Pharisees, on the contrary, were innovators in religion and reactionaries in culture. The conclusion is not in the least prejudiced by the fact that the rabbis liked to quote him and regarded him naturally as one of their number.

INORGANIC NATURE IN THE POEM OF JOB.

By Rev. ALBERT P. BRIGHAM,
Utica, N. Y.

The following study does not include all the uses of the respective Hebrew words, in the book of Job, but only those in which there is decided reference to some natural substance or operation. It is believed that all such passages have been considered and treated. We begin with phenomena belonging to the region of the atmosphere.

Winds. We have twenty-one allusions counting parallelisms. The common word is *ruah* which appears ten times (10). There are also terms for "east wind," "violent, shaking wind," "whirlwind," "the north wind," "south wind." Of the winds as natural phenomena, the poet has the following range of ideas: they are mobile and often violent; they clear the sky of clouds (26: 13). "By his breath are the heavens made bright," (Gilbert's trans.) (37: 21). They are subject to law (28: 35); they come from the wilderness (1: 19); from the place of the dawn (38: 24); they blow from north and south bringing cold and heat (37: 9; 37: 17). The figurative use is copious. They are a symbol of vain or rash speech (6: 26; 8: 2; 15: 2), and of calamity (9: 17; 21: 18; 27: 20, 21; 30: 15, 22). Note especially Job's complaint of God in 9: 17, "For he breaketh me with a tempest," and in 30: 22, "Thou liftest me up to the wind, thou causest me to ride upon it, and thou dissolvest me in the storm."*

Clouds. The allusions are numerous, and show much observational and poetic power. The words of which there are five suggest the ideas of "covering with darkness," "veiling the heavens," "thin, light cloud," "gathering of clouds," "thick clouds." The clouds hold water without breaking 26: 8; they also appear as a reservoir and source of moisture (in 36: 28; 37: 11; 38: 34). They are high (20: 6; 35: 5†),

* The renderings are those of the Revised Version, unless otherwise stated.

† Cf. Ruskin's fine description of the upper cloud regions, *Essay on Clouds*.

They are distributed, poised, and numbered (36: 29; 37: 16; 38: 37). Still further, poetically, and in harmony with the Hebrew cosmography, the clouds mantle God's throne (26: 9); and so (attributed to Job by Eliphaz) prevent God from seeing human conduct (22: 13, 14). They are illumined with God's light (37: 11, 15), and form the garment of the sea (38: 9). They appear very naturally as an emblem of dissolution (7: 9), and of vanishing prosperity (30: 15).

Rain. The words are five in number. Besides the ordinary term for rain we find "shower," "pouring rain," and "latter," or "spring rain." The poet uses rain chiefly as an illustration of God's power or decree (5: 10; 28: 26; 36: 27; 37: 6; 38: 26, 28). In 36: 27, the common version has, "He maketh small the drops of water;" the revision, "He draweth up the drops of water." It has thus been thought that the writer fully understood the now familiar cycle of evaporation and precipitation. The word (*gara'*), however, does not mean "to draw up," but "to scrape off," "to take away," the probable thought being that God draws off the fine drops from the cloud mass above. The poet's general conformity to the notions of his time, as well as the second member of the parallelism, strengthens this view, which is Davidson's,* and Gilbert's.† We give the latter's rendering of two vivid lines in Job's fine description of the poor who suffer at the hands of the wicked (24: 8).

"They drip with the rain of the mountains,
And shelterless cling to a rock."

The severity and chill of the mountain storms must have been well known to the poet. Rain is used once as figurative of severe judgment (20: 23); and of Job's refreshing speech, for which men waited eagerly in his prosperous days (29: 23). The poem has two references to the dew, in 29: 19, as a beautiful symbol of vitality,

"My root is spread out to the waters
And the dew lieth all night upon my branch."

and in 38: 28, as begotten in mystery. Hail is once noticed as kept in Jehovah's storehouses (38: 22).

* *Cambridge Bible*, Job, in loc.

† "*The Poetry of Job*," with rhythmical translation by Professor George H. Gilbert, Ph. D.

Thunder and Lightning. Elihu's description of a thunder storm affords a striking richness of expression for thunder, 36: 29-37: 5. It is, the "crashing of His tent;" "noise," (of God, making him known); "tumult of His voice;" the "growl" or "rumble" that goes from God's mouth. We find also such phrases as, "a voice roareth" (after the lightning); "He roareth with the voice of his sublimity;" and, "God roareth wonderfully with his voice." The din of a multitude, the roar of a lion, and the tumult of the sea, were the sounds to which thunder was comparable. For lightning besides the ordinary word we find "light," (36: 30, 32: 37: 3, 11); "fire of God" (1: 16); the striking phrase, "arrow of (God's) voices." Of the sixteen cases of word and phrase gathered from the poem, all refer to thunder and lightning as God's immediate deed. They are chiefly illustrative of his might and sublimity. The height of imaginative and descriptive power is reached in the passage 36: 29-32. God surrounds himself with light in the depths of his pavilion of cloud, and thence hurls the lightning as a weapon.

"He covereth his hands with the lightning,

And giveth it a charge that it strike the mark."

The 18th Psalm is perhaps the only worthy parallel of this part of Elihu's address.

Snow and Ice are well known to the author, but do not have frequent mention. The melting snow makes the swollen torrent turbid (6: 16); the water from the snow is dried up by the heat (24: 19); snow is thought to be specially cleansing (9: 30). It is kept in store and sent forth by God (37: 6; 38: 22). Ice appears in the parallelism with snow, as blackening the torrent (6: 16); also in two vivid passages in 37: 10, given by the breath of God and narrowing the waters; and in 38: 29, 30, where it is paralleled with the hoar frost, and hides the waters with a solid covering like a stone. The last line of the passage is:

"And the face of the deep is frozen."*

The poet must have experienced, or at least have acquired a definite knowledge of a degree of cold sufficient to congeal the surface of a considerable body of water.

*Lit. "adheres together." Hith. of *lakhadh*, "to catch."

Streams of Water. The uses are largely figurative, affording several most effective similes. There are words for "river," "wady" (*nahal*), used either of the stream, or of its eroded channel or valley, and "watercourse." Nothing could be more true to Oriental scenery than the poet's use of *nahal*. It is a symbol of deceit and disappointment in 6: 15, 18, where Gilbert renders,

"As a brook are my brethren deceitful,
As the bed of vanishing brooks,
The caravans alter their course,
They ascend in the desert and perish."

Also in 22: 24 we have "the stones of the brooks," which in a time of drought become "Hot lanes of glaring stones."* In 40: 22 the "wady" is bordered by willows, and in 20: 17 we have it as a symbol of abundance. Besides standing for perennial streams, the "river" appears in 14: 11 as drying up, a symbol of death, and in 28: 11 referring to subterranean rills stayed by the miner's hand.

"He bindeth the streams from weeping" (Rev. Ver., marg).

Floods were a familiar phenomenon to the poet: Job's roarings are poured out like water (3: 24). He will remember misery as waters that are passed away (11: 16). Terrors overtake the wicked like waters (27: 20). God sends out waters and they overturn the earth (12: 15). Thus we see the inundation rising, doing its work of ruin, and subsiding.

Bodies of Water. These are three; the "ocean" or "inland water," "the moving, sounding sea," "the deep." The ideas of vastness, mystery, agitation and power, suggest that most of the passages have reference to the open sea or ocean, probably the Mediterranean. Thus (7: 12), "Am I a sea?" (restless, needing to be watched); He treadeth upon the waves (heights) of the sea (9: 8). The measure of God's perfection is "broader than the sea" (11: 9); "He quelleth† the sea with his power" (26: 12); "Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep?" (38: 16). And perhaps nothing in the poem surpasses the magnificent passage closing with 38: 11, "And

* So, expressively, the writer in Smith's Bib. Dict. Art. *River*.

† So Davidson and others.

here shall thy proud waves be stayed." The passages, 14: 11 and 38: 30, however, refer to inland waters, since such only could be said to dry up, or to be closed with ice. There is no allusion to tides in the poem, as indeed there is none in the Bible.* Its writers had knowledge chiefly, at least, of the Mediterranean, at whose head there is "no appreciable tide,"† or of the Red Sea, whose tides are often imperceptible and always uncertain.‡

Mountains. The common term *har* is used six times in the poem, and one additional passage (26: 11) refers to mountains. We have mountains undergoing convulsions (9: 5, 6), where the suddenness, the shaking, the overturning, point clearly to earthquake phenomena. Mountains are subject to disintegration (14: 18), a symbol of the end of man; they are rooted in the underpart of the earth (28: 9); they are a place of heavy rains (24: 8); and of pasturage (39: 8; 40: 20)§. They are the pillars of heaven, 26: 11, a passage which also alludes to seismic forces. There is one mention of the "hills," as being very ancient (15: 7, cf. Genesis 49: 26).

Rocks, Metals and Gems. We have 'ebhen as the word for (loose) "stone." It is used in Job, of stones in the field (5: 23); in the soil (8: 17); in the bed of a stream (14: 19); as an emblem of strength (6: 2; 41: 24); of hardness (38: 30); also of the rocks wrought by the miner (28: 2, 3, 6). The term "rock," (*in situ*) is used as proof that even substantial things perish (14: 18); of the stability of the moral order (18: 4); of a permanent place of record (19: 24); of a ledge for shelter (24: 8); as cut through in mining (28: 10); of the stones of a brook (22: 24); and of abundant blessings from unexpected sources (29: 6).¶ It will be seen that the use of 'ebhen in 28: 2, 3, 6, is exceptional to the all but universal usage in the Old Testament. Thus it is the general term for

* See Smith, Bib. Dict. Art. *Sea*.

† Thomson, *The Land and the Book*. Vol. I. p. 70.

‡ Ency. Brit. Vol. XX. p. 316, Art. *Red Sea*.

§ Ruskin quotes the saying of the Savoyards, that the highest pasturages are always the best and richest. *Essay on Mountains*.

¶ Thomson, I. 34, refers this passage to the oil presses hewn out of the solid rock.

loose, or movable stones, as memorial monoliths or heaps, well covers, engraved tablets, boulders laid at a cave's mouth, building stones, gems, and weapons of hand or sling. We find the same exception in Genesis 49: 24, "the stone (rock) of Israel." It is probably a poetic use. So also "rock" is used of the loose stones in the brook (22: 24). The other words are: "flint" invaded by the strong and daring hand of the miner, (28: 9); "cavern," furnishing refuge to the poor (30: 6); "cliff," as the home of the eagle and wild goat (39: 1, 28); "crag" with "cliff" in 39: 28, to indicate the projecting point of the cliff.

The metals finding mention in the poem are: "copper" ("brass") in 6: 12; 28: 2,—*"And brass is molten out of the stone."* Compare the more literal rendering of Gesenius; *"And the stone is poured out (to make) brass."* Also, "iron," (28: 2) and in implements (19: 24; 20: 24; 40: 18).

Of references to gold and silver, most noteworthy are the exchange of lower for higher treasure, which Eliphaz proposes to Job (22: 24-25); and the allusions in the mining passage (Ch. 28). Thus we have the place of deposit and search (vs. 1), nuggets ("dust") (vs. 6), and gold of Ophir (vs. 16). The gems of this remarkable chapter, though not all certainly identified, are; Sapphire (vs. 6); onyx (vs. 16); glass (vs. 17); coral, crystal and pearls (or red coral) (vs. 18); and topaz (vs. 19).

The Heavens, Earth, and Under World. We note briefly the correspondence of the poem to the general Hebrew cosmography. The heavens are conceived to be very high (11: 8; 16: 19; 20: 6; 22: 12; 35: 5). They are God's home (16: 19; 22: 12; 22: 14; 35: 5); they are very extended; God sees, sends forth lightnings, and his ownership extends, under the whole heavens (28: 24; 37: 3; 41: 11). The brilliancy of the heavens attracts the eye of the poet (15: 15; 26: 13; 37: 18). As to their mechanism, they are spread out like a great tent (9: 8); they are spherical, referring to their arch or vault (22: 14); they are borne up by pillars (mountains) (26: 11); they are beaten out and strong (37: 18). In the last passage the word is "sky,"—"Canst thou with him spread out (beat out) the sky, which is strong as a molten

mirror?" The allusions to the earth, which have cosmographical significance are as follows. It is very extended: the measure of God's being is longer than the earth (11:9); the breadth of the earth is difficult to understand (38:18); as with the heavens, God's vision and lightning messengers reach its utmost bounds. As to the support of the earth, God hangs it upon nothing (26:7). In like manner with the rain passage (36:27), the common notion makes the meaning of this passage too modern and scientific. As the northern heavens are stretched out over the waste or void above us, so the earth is suspended upon (from) the same. But the poet has no thought of the earth being without basal support. Jehovah's speech describes it as built upon well laid foundations (38:4-6); and in 9:6, it is borne up on pillars which are sometimes shaken.

The under world is very deep (11:8); it has bars (17:16), and gates (38:17): it is beneath the waters and open before God (26:6), where "destruction" appears with "Sheol." In 28:22 "Abaddon" and "death" stand together for "Sheol," as personified and disclaiming wisdom. But the chief mark of the under world is its darkness. Thus, 10:21-22, a passage of remarkable power, in its solemn iteration of the prevailing thought.

"The land of darkness and of the shadow of death:
A land of thick darkness, as darkness itself:
A land of the shadow of death, without any order,
And where the light is as darkness."

The Sun, Moon and Stars. The word sun, in the poem, stands but once for the Hebrew *shemesh*, in 8:16, where the wicked is like a vigorous plant, "green before the sun." The few remaining allusions afford a poetic variety of expression. God commands the sun (lit. "the heat") not to rise, or scatter rays, referred by some to eclipses or clouds. "I am blackened but not by the sun"* ("heat"), (30:28). God's "light" rises on all (25:3). Sun worship is referred to in 31:26. The dawn brings out the earth into sharp relief (38:12-14), and appears in the same quarter with the east wind (38:24). Light is often used of prosperity, and perhaps

* Rev. Ver. marg., and Davidson.

the most familiar symbol of the entire poem is that of darkness for conditions of sorrow and affliction. The moon is named twice (25: 5); also in 31: 26, where Job disclaims its worship, in the fine lines,

" If I saw the light when it shone,
And the moon in majesty moving." *

The star references are, 3: 9; 9: 7; 22: 12; 25: 5; 38: 7; and the sublime passages 9: 9 and 38: 31-32, in which the constellations are summoned to show the creating and ordering power of God.

This study leads us to the following conclusions as to the views of nature held by the poet and by the men of his time.

(1). Everything in nature held a special and immediate relation to God. He was the Maker of all substances and the Agent in all phenomena. If the poet emphasizes the transcendence of God, he does not less emphasize the immanence of God. Of one hundred and eighty passages or allusions examined in the book, one-half explicitly place nature in relation to its Creator and Ruler. This is especially true of those phenomena which are most adapted to stir the imagination of an untutored people,—the clouds, winds, rain, lightning and thunder, the sea, the heavens, and the heavenly bodies. They show the power, wisdom, sovereignty and glory of God. Thus, while we must specially shun the danger of importing modern systematic notions into the devout meditations of an unscientific people, we cannot fail to gain a hint of the unity and pervasiveness of force, in the Hebrew idea of God and nature. But the difference is well put by a recent writer.† "Instead of beginning with multiplicity, and tracing the many up to the one, it (Judaism) began by postulating the one, and tracing its influences down to the many."

(2). The poet had a keen sense of the essential mystery of nature and her operations. It appears in 9: 10-11, "He doeth great things past finding out. He goeth by me and I see him not," the closing passage of a magnificent creation hymn. So also, the last lines of a similar hymn in ch. 26,

* So in Gilbert's "Job."

† Geo. Matheson, D. D., in *The Psalmist and the Scientist*, p. 89.

“ So, these are but the outskirts of his ways ;
 And how small a whisper do we hear of him !
 But the thunder of his power who can understand ? ”

Modern research, intense and profound as it has been, is a like confession of human inability to extract nature's secret.

(3). Although the Hebrew had limited notions of the extent of the universe, he did not fail to learn the lesson of infinity which free nature always teaches her pupils. We note a recent allusion to the “ deep and peculiar enlargement ” * which always comes to dwellers by the sea. The author of Job had in some way verified this, or he could not have so written of the sea, of its broad extent and sounding waves. The height of heaven, the whole heaven, the length of the earth, the breadth of the sea, the depth of sheol, are ideas which forbid us to despise the poet, even though he knew little of the astronomical spaces.

(4). We gain a hint of law. There is a poising of masses, a correlation of forces, in the weighing of the wind, the measuring of the water, the decree for the rain, the balancings of the clouds, the ordinances of the heavens. But there is no notion of any chain of causation. God does all things at first hand.

(5). The observational faculty is sympathetic and accurate. As is common with early or with aboriginal peoples, the writer had that sense for nature, which among modern and highly civilized nations, has suffered atrophy except in the poet and the scientist. While there is, of course, absolute absence of scientific theory, there are facts of observation, “ Beobachtungsmateriales,” which carry us up to the fringe of modern doctrines. For example, the notion of a continent continually degraded toward a base-level of erosion is quite recent, but the passage, 14: 18-19, furnishes the dynamics of the entire process.

“ And surely the mountain falling cometh to nought,
 And the rock is removed out of its place.
 The waters wear the stones.†
 The overflowings thereof wash away the dust of the earth.”

* Professor N. S. Shaler in *Nature and Man in America*, Scribner's Magazine, Sept. 1890, p. 363. Similarly Rev. H. H. Peabody, D. D., “ Walt Whitman lived by the sea, and so became the poet of the Infinite.”

† Mutual attrition of rock fragments and erosion of stream bed, though perhaps the poet thought of the smoothing and rounding by the water itself.

Thus we have a complete course of disintegration, erosion, denudation. And further, only the geology of the present century has brought us back to a doctrine which appears everywhere in this poem,—that the earth is passing through ceaseless cycles of change.

(6). We touch upon the poetic character of the passages studied. This should form the subject of a distinct paper, so abundant are the materials.* Briefly then, we find no æsthetic appreciation of natural beauty; grace of outline, variety of forms, purity or richness of color, seem not consciously to have appealed to the poet's eye or feeling. His use of nature is wholly moral,† and in this sphere, his sublimity beggars the noblest criticisms. Nature is a succession of deeds of God; it is also a never failing symbol of man's life. Nearly forty passages thus body forth human experiences. Life dissolves as a cloud; empty speech is wind; calamity is a whirlwind; eager hearts wait for refreshing speech as for rain; dew all night upon the branch, is prosperity; terrors come like floods; trouble is heavy like the sands of the sea, bearing down the spirit. Thus while we miss the more delicate colors and silent voices, we find still in Job, the inmost soul, the sublimest divine heights, the profoundest human depths, of the poetry of nature. Of the single passages in the poem which the lover of nature would find preëminently worthy of attention, we name, 9: 1-10; 26: 6-14: the wisdom passage, including the wonderful picture of the miner's realm, ch. 28; the thunder storm in the speech of Elihu, chs. 36-37; and chs. 38-39 in the speech of Jehovah.

* Professor Gilbert's chapter on this subject is quite full in comparative citations from classic and modern poets.

† Compare Oehler, *Old Testament Theology*, p. 544.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

[Copyrighted by the STUDENT PUBLISHING CO.]

Division VI. 12: 1-50. The Last Appeal and the Solemn Judgment.

REMARK.—Shall Jesus be entrapped by the Council and their malice culminate in secret murder? Something must be done at this crisis. Another opportunity is given him for a public manifestation even at the Passover in Jerusalem. He will be master of the situation by forcing the authorities openly to proceed against him as he offers himself to the nation as their Messiah. His triumphal march to death is portrayed in three striking pictures and the public work is over.

§ 1. Chapter 12: 1-11.

1. The Scripture Material:

- 1) vs. 1, 2. Jesus, reaching Bethany six days before the Passover, is given a feast at which Martha serves and Lazarus, whom he raised from the dead, is present.
- 2) v. 3. Mary anoints his feet with a pound of precious oil and wipes them with her hair; the perfume fills the house.
- 3) vs. 4-6. Judas Iscariot, the disciple who was to betray him, objects to the use of money which might relieve the poor, the real reason being that as treasurer of the company he stole from the money box.
- 4) vs. 7, 8. Jesus replies, Let her keep this in preparation for my burial. The poor you can always help, but I am soon to be gone.
- 5) vs. 9-11. The Jewish multitude come out especially to see Lazarus and as a result they believe on Jesus, but the priests on this account plan to kill Lazarus also.

2. The Anointing and its Meaning: A feast is given to Jesus in Bethany after his arrival on Friday before the Pass-over. Martha and Lazarus are there. Mary selects this time and place to anoint his feet with an abundance of fragrant costly oil, and wipes them with her hair. Judas Iscariot who is to betray Jesus suggests that what the oil would sell for could be used to better advantage in helping the poor. He really wanted the money to steal as he was accustomed to do with the money entrusted to him as treasurer of the company. Jesus answers, "She wanted to save this for my burial. Let her carry out her purpose. I will not be long with you; the poor you can always help." Many of the "Jews'" followers, seeing Lazarus alive, believe on Jesus. The authorities, thereupon, decide to have Lazarus killed along with Jesus.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *They made* (v. 2), who (a) the villagers, or (b) the brother and sisters? (c) is any motive suggested?
- 2) *ointment sold* (v. 5), (a) note form of expression, (b) had it been left over from the burial of Lazarus?
- 3) *took away* (v. 6), (a) i. e. "stole," (b) cf. margin.
- 4) *suffer her to keep*, etc. (v. 7), i. e. (a) let her keep what is left, all has not been used in the anointing, or (b) cf. margin, or (c) this was her thought—"I will keep it," etc., (d) did she really have the burial in mind in this act of anointing, or (e) was this Jesus' interpretation of her act?
- 5) *my burying*, (a) lit. "preparation for burial," (b) note that he recognizes that he has come to the beginning of the end.
- 6) *common people of the Jews* (v. 9), (a) as contrasted with the leaders, (b) a division in the ranks of the faithful.
- 7) *went away* (v. 11), i. e. deserted the cause of the religious leaders.

2. Connections of Thought:

- 1) *Jesus therefore*, etc. (v. 1), i. e. either (a) as others have gone up to the feast, (b) Jesus *therefore* goes, etc., or (a) as the council is plotting to take him secretly (b) he will thwart it by openly entering Jerusalem and (c) *therefore* comes, etc.
- 2) *Mary therefore* etc. (v. 3), i. e. (a) since gratitude was shown by all, (b) Martha serving and Lazarus being present, (c) Mary would show her gratitude, and (d) "*therefore* took," etc.
- 3) *for the poor*, etc. (v. 8), i. e. let it be done (a) great as is the expense, (b) though it may deprive the poor of needed help, (c) *since* I must be honored now or not at all, (d) and you will have poor to help after I am gone.
- 4) *common people therefore*, etc. (v. 9), i. e. (a) since Jesus had openly come to Bethany and is feasted, (b) *therefore* the fact became known.

3. Manners and Customs:

- 1) *Pound of ointment*, etc. (v. 3), (a) note the large amount, (1) a mark of great honor, (2) in the face of enemies, (b) consider the meaning of "spikenard," (c) study the custom of "anointing" among the Jews, its manner and meaning, (d) what significance in using the "hair" to wipe the feet?
- 2) *having the bag* (v. 6), (a) lit. "chest," (b) he was treasurer, (c) what need had the disciples of money? (d) light on character of Judas (1) his business ability, (2) the test afforded, (3) the yielding to temptation, (4) source of John's knowledge (v. 6), (5) issue of this rebuke, cf. Mk. 14: 10.

4. Comparison of Material:

Read carefully the accounts of similar anointings in Mt. Mk. and Lk. (cf. Lk. 7: 36-39) compare with this and observe (a) omissions, (b) additions, (c) differences, and seek to account for these phenomena from the point of view of the special purpose of each narrative.

5. Historical Points:

- 1) *Six days before*, etc. (v. 1), note (a) date of Passover, (1) day of month, Nisan 14-15, (b) day of week, Friday-Saturday, or Thursday-Friday, (c) six days before would be (1) day of month 8-9 or 9-10, (2) day of week Thursday-Friday or Friday-Saturday.
- 2) observe the important points in this narrative (a) insight of Jesus, (b) examples of devotion and faith, (c) development of enmity.

6. Literary Data.

Consider the phrase *house was filled*, etc., (v. 3) as mark of an eye-witness.

7. Review:

With this material in mind the student may study again points 1 and 2.

4. Religious Teaching: *This may well be a lesson (1) of the folly of those who in the interests of humanity protest against supreme devotion to Jesus Christ, and (2) of the real value and wide reaching significance of this supreme devotion to Him. We are not only greatest but also most useful to the world, when we are most given up to the love of the Christ.*

§ 2. Chapter 12: 12-19.

REMARK.—The personal act of grateful love has served as the occasion for Jesus to proclaim his approaching death and to manifest his kingliness in the face of the opposition which is soon to culminate. A new and public demonstration follows.

1. The Scripture Material:

- 1) Vs. 12, 13. Next day many visitors at the feast start from Jerusalem to meet Jesus, bearing palms and saying, Blessed be the one sent in the Lord's name, the King.

- 2) vs. 14, 15. Jesus comes sitting on a young ass—as it is written, Thy King comes riding on an ass's colt, O Zion.
- 3) v. 16. The disciples did not then understand these things but after his exaltation they remembered both words and deeds.
- 4) vs. 17, 18. Those who saw him raise Lazarus told it and led multitudes to come out and meet him.
- 5) v. 19. The Pharisees confess to one another their failure to defeat him, saying, Everybody follows him.

2. The Joyful Welcome to Jerusalem: On Sunday Jesus is welcomed to Jerusalem by a crowd of visitors with palm branches crying, "Hail to the King whom the Lord sends." They had come out to meet him because of the testimony which those who had seen Lazarus raised bore to Jesus as the Christ. The Pharisees angrily remark on the infatuation of everybody for him in spite of their efforts. Jesus takes a young ass and rides on. Thus was fulfilled the prophecy that Zion's King should come amidst rejoicings riding on an ass's colt. The whole scene was manifest in its real meaning to the disciples only after Jesus' glorification.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *He that cometh*, etc. (v. 13), (a) cf. Ps. 118:26, (b) a messianic cry, (c) announcing divine authority.
- 2) *King of Israel*, (a) is this (1) another cry, or (2) a part of the first? (b) official title.
- 3) *these things* (v. 16), are they (a) merely the fulfilling of the prophecy, or (b) the elements of the whole scene as involving (1) spiritual dignity, (2) humiliation.
- 4) *was glorified*, i. e. had passed through suffering to the throne.
- 5) *bare witness* (v. 17), (a) lit. "kept witnessing," (b) did they witness merely to the fact of the miracle or to its meaning and purpose as a "sign?"

2. Connections of Thought:

The multitude therefore, etc. (v. 17), consider the relation of vs. 17, 18 to the preceding, (a) not a continuation of the thought of 12-16, but (b) a re-statement of the affair i. e. (1) since Jesus openly came to Bethany, and (2) much interest was excited in the presence of Lazarus there, (3) *therefore* those who had seen the raising of Lazarus "went to witnessing" concerning Jesus, and (4) moved the visitors to the feast to go out and meet him.

3. Manners and Customs:

- 1) *branches of the palm trees* (v. 13), their use and significance?
- 2) *sat thereon*, etc. (v. 14), what did Jesus mean by selecting and riding on this animal?

4. Historical Points:

- 1) *The morrows* (v. 12), (a) probably Sunday, (b) light on the time of the "supper" (v. 2)?
- 2) *The Pharisees*, etc. (v. 19), note the situation (a) a private conference, (b) their half-way measures a failure, (c) their leaders blamed, "ye," (d) hint that Caiphas is right (cf. 11:49, 50).

5. Comparison of Material:

- 1) Collect and study the Old Testament quotations in these vss.
- 2) Read carefully the other accounts of the entrance and note additions and differences.

6. Review:

Note the light thrown on points 1 and 2 by this re-examination.

4. **Religious Teaching:** *An example of religious enthusiasm; (1) Jesus arouses such enthusiasm, (2) He accepts it, (3) it is sometimes the appropriate outlet of religious thought and feeling, (4) its limitations and dangers in ignorance and superficiality.*

§ 3. Chapter 12:20-36.

REMARK.—Private devotion and public enthusiasm together have exalted Jesus in his pathway to the Holy City and to death. Before that manifestation hostility is discomfited. Yet another illustration is given how Jesus is even in these circumstances glorified and how he discloses his insight into the meaning and scope of all his experience and ministry.

1. The Scripture Material:

- 1) vs. 20-22. Greek visitors at the feast tell Philip that they wish to see Jesus. He tells Andrew and both tell Jesus.
- 2) v. 23. Jesus replies, Now is the Son of man to be glorified.
- 3) vs. 24, 25. Only when the wheat dies in the soil does it bear fruit; loving life you lose it, hating it here you gain eternal life.
- 4) v. 26. Let servants of mine follow me; they shall be where I am; my Father will honor them.
- 5) vs. 27, 28. I am distressed; what shall I do? Father, deliver me; yet for this I am here; glorify Thy name. A voice from heaven replies, I have done so and I will again.
- 6) vs. 29, 30. While some thought that it thundered and others that it was an angel's voice, he says, This voice is for you.

- 7) vs. 31-33. Now is the world and its prince judged. I am to draw all men to me if I am lifted up from the earth; (by this he meant how he was to die.)
- 8) v. 34. The crowd replies, The law says that the Christ ever abides; who is this Son of man who is to be removed?
- 9) vs. 35, 36. He answers, Not long will you have the light. Walk by it, lest when darkness comes you fall. Believe in it that you may be sons of light. Then he leaves them.

2. The Greeks' Visit begins the Son of man's Triumph: Some devout Greeks ask Philip to let them see Jesus. Andrew, whom Philip consults, takes him to Jesus with the news. Jesus says, "Do you know what I see in this? It betokens the exaltation of the Son of man to be the Saviour of the world." But involved in that exaltation is the suffering of death. Such, indeed, is the universal law:—in the natural world the seed must die to produce fruit; among men the one who gives up his life for God and men attains eternal life. This is the law for my followers as well as for myself, the suffering, followed by the Father's fellowship.

This dark experience now at hand fills me with anguish and confusion. Father, bring me safely through! But why be so troubled? Surely with the certain prospect of victory I faced this gloomy fate. Father, glorify Thyself in the doing of a Father's work. A voice from the sky answers, "This I ever do." Jesus says to the murmuring crowd, "This voice was meant for you. For this is a solemn moment of judgment for mankind—this moment is the beginning of the downfall of him who usurps power over man. But as for me, I am to be crucified and through death to rise again into life. Thus exalted I will draw humanity to myself."

The multitude has no patience with his reference to the Christ as a Son of man who must die. They will accept no Son of man who does not come to live forever. Whereupon Jesus replies, "I bring you light on these great themes. But it will not always shine. See to it that you sincerely follow the guidance I give, lest soon you be left to your own blindness. By accepting the truth you see in me, you become yourselves true and strong."

Having thus spoken, Jesus leaves them to themselves.

3.¹ Re-examination of the Material :

1. Words and Phrases :

- 1) *We would see Jesus* (v. 21), (a) what was their motive? (b) did Philip grant their request?
- 2) *telleth Andrew* (v. 22), why? (a) he wants advice, or (b) these two especially intimate? (cf. 6: 5-8).
- 3) *Andrew cometh*, etc., (a) he was on more familiar terms with Jesus, or (b) he felt unable to decide so important a matter, or (c) he thought that Jesus would be pleased to know it.
- 4) *troubled* (v. 27), (a) cf. 11: 33, (b) lit., "has been troubled," i. e. the anguish now culminates.
- 5) *what shall I say*, does this mean (a) what is the proper thing to say to these people, or (b) how shall I express what I feel at this moment?
- 6) *save me from*, etc., (a) i. e. either (1) let me escape this suffering, or (2) bring me safely through it, (b) is this an answer to the preceding question, i. e. "shall I say, 'Father save me,'" etc.?
- 7) *for this cause*, i. e. either (a) in order that I might suffer, or (b) that I might pass through the suffering into victory.

2. Connections of Thought :

- 1) *These therefore came*, etc. (v. 21), i. e. either (a) because they were Greeks and Philip was somehow, by name or home, connected with them,—or (b) because of the great interest which Jesus was arousing at the feast where they are, (c) *therefore* they ask Philip, etc.
- 2) *Jesus answereth them*, etc. (v. 23), note connection of vs. 20-23, (a) Greeks ask Philip, (b) Philip shows Jesus to them (of which nothing is said), (c) afterwards Philip tells Andrew of it, (d) Andrew takes Philip and they tell Jesus about it, (e) to show him how great interest there is in him, (f) Jesus replies to their proud thoughts by showing how his glory comes through death,—or, (a) Greeks ask Philip, (b) Philip questions whether Jesus will want to see them, (1) being foreigners, (2) whom Jews do not like, (3) to whom Jesus has declared that he was not sent, (c) before granting their request he consults Andrew and both consult Jesus, (d) Jesus corrects their notion by saying (1) this is the beginning of my glorification, (2) though it is through death.
- 3) *that the Son of man*, etc. (v. 23), i. e. (a) that Greeks of their own accord show this interest is evidence (b) that my work is to attract humanity at large, and (c) that thus the moment is come when my glorification begins.*
- 4) *verily I say*, etc. (v. 24), i. e. (a) I said, "glorified," but that glorification is dependent on my submitting to suffering and death, (b) be assured of this, however, that such an experience is not a peculiar one, it is true in the natural world, (c) and may well be true in the higher world too.
- 5) *he that loveth*, etc. (v. 25), i. e. (a) the law holds in human life also, (b) for it is not selfishness but the giving up of self, (c) that gains for man the real prize—eternal life.
- 6) *if any man serve*, etc. (v. 26), i. e. (a) you would be my servants, (b) then this law applies to you, you too must yield yourselves up for others, (c) thus the glorification will be yours also.
- 7) *now is my soul*, etc. (v. 27), i. e. (a) I have spoken of my glorification, (b) yet that implies as its prelude, its means, intense suffering, (c) hence I am in anguish, etc.

* Cf. Bruce, *Training of the Twelve*, p. 321f.

- 8) *Jesus answered*, etc. (v. 30), i. e. (a) the people think that somehow a divine message is brought to Jesus, (b) he replies, I do not need any assurance, I am serenely confident in Him, (c) but this divine manifestation was intended for you, (d) to teach you that the hour now beginning is a critical hour for you, etc.
- 9) *multitude therefore*, etc. (v. 34), i. e. (a) he has spoken of the "Son of man" (v. 23), (b) whose exaltation was at hand, (c) but through a mysterious experience of suffering and death, (d) *therefore* they objected that Scripture taught the eternal reign of the Christ, (e) and scornfully declined to have anything to do with his "Son of man."
- 10) *Jesus therefore*, etc. (v. 35), i. e. (a) their answer had shown their spirit to be (1) unsympathetic, (2) insincere, (3) scornful, (b) at a time when they may well be serious, (c) and *therefore* he replies to such a spirit, saying (d) make the best of this opportunity which is now brief, etc.

3. Comparison of Material :

- 1) With v. 23, cf. Mt. 10 : 39 ; Lk. 9 : 24.
- 2) *out of the law* (v. 34), cf. 2 Sam. 8 : 13-15 ; Dan. 7 : 13, 14, etc.

4. Manners and Customs :

- 1) *Certain Greeks* (v. 20), these were (a) converted heathen, (b) who worshipped at the Temple in Passover time, (c) proselytes, (d) what was their position, and their privileges?
- 2) *grain of wheat* (v. 24), learn something of the grains of Palestine.
- 3) *an angel* (v. 29), note the Jewish views of angels.

5. Literary Data :

- 1) Note familiar words, "light," etc.
- 2) Consider any marks of an eye-witness or personal relation to this scene, vs. 21, 22, etc.

6. Review :

The study of these points may be applied in a review of points 1 and 2.

4. Religious Teaching: *Fruit-bearing through death ; real life in self-forgetfulness and service to others ; Jesus the world's Saviour through the death of the cross ; fellowship with the Christ and honor with the Father through imitation of Jesus in his self-sacrifice—these are elements in the foundation principle of the universe in which God is the Life and man the highest manifestation, namely ;—that submission to death is a condition of life and power.*

§ 4. Chapter 12: 37-50.

REMARK.—The three typical scenes selected by the evangelist close, so far as his purpose is concerned, the public ministry of Jesus the Christ. Hence he follows it up with a statement which is at the same time a lamentation and a judgment concerning the issues of this ministry.

1. The Scripture Material:

- 1) Vs. 37, 38. In spite of his many signs they did not believe, in fulfilment of Isaiah's words, Lord, who has accepted our message as revealing thy power?
- 2) vs. 39-41. On this account they could not believe, for Isaiah, with reference to his glory, said, He has made it impossible for them to accept and be healed by me.
- 3) vs. 42, 43. Still many rulers accepted him, though without declaring it; they feared that the Pharisees would excommunicate them, thus preferring man's glory to God's.
- 4) vs. 44, 45. Jesus says. In believing on me and beholding me you believe on and behold him that sent me.
- 5) v. 46. I am here as a light, that believers on me may not dwell in the dark.
- 6) vs. 47, 48. Though one neglect or refuse my word, I do not judge him, for I am here to save, but my word shall at last judge him.
- 7) v. 49. For my word is a message from the Father who gave it to me to deliver.
- 8) v. 50. I know that he has sent me with the message of eternal life and so I speak his message.

2. The Writer's Solemn Summary: [And the writer concludes] In spite of all his "signs" they did not believe on him and, indeed, they could not, if prophecy was to be fulfilled. For Isaiah had Jesus' glory before him when he wrote such words as, "Lord, who of us accepted the message as from Thee?" and again, "He hardened them in heart and life that they might not be saved by me." Still Jesus gained some among the leaders, who, however, with an eye to favor with man rather than with God, remained secret believers through fear of excommunication.

Now this is the substance of his preaching:—"To believe in me means to believe in Him that sent me. So to behold me is to behold Him. I am here to reveal Him to men that they may not live blindly. They may not accept, they may refuse—but I pass no judgment, I am here to save. Still the time will come when my "word" shall judge them; because it is the Father's message (not mine) which He has bidden me proclaim, a message of eternal life, and so I give it just as He gave it to me."

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Put out*, etc. (v. 42), i. e. excommunicated from the church.
- 2) *glory of men* (v. 43), i. e. either (a) the approval that men give, or (b) the glory that characterizes men, human glory, in distinction from the divine glory (holiness), (c) their desires and sympathies were more attracted by the one than by the other, (d) was this inconsistent with real belief?

2. Connections of Thought :

- 1) *For I spake*, etc. (v. 49), i. e. (a) v. 48, not I but my word shall be the judge, (b) *because* my word does not represent me, (c) but I have been told what to say, (d) by the Father who commissioned me.
- 2) *the things therefore*, etc. (v. 50), i. e. (a) the Father has told me what to say, (b) the message offers and secures "eternal life," (c) *therefore*, because of both the source and the character of the message, I speak, etc.

3. Comparison of Material :

- 1) Make a study of the Old Testament quotations (vs. 38-41);—(a) their source, (b) their original meaning, (c) difference from the originals, (d) special points, e. g. (1) *our report*, (2) *He hath blinded*, etc., (3) *I should heal*, (4) *saw his glory*, (e) difficulties in the writer's use of these quotations and explanation thereof.
- 2) Read Mk. chs. 11, 12, 13, 14:1-11 and (a) note the additional facts concerning Jesus' work during this period, (b) consider reasons for omission of these facts here (1) this gospel supplementary, (2) has a different purpose, (c) state some reasons for the selection of this particular material of ch. 12 by the writer of this Gospel.

4. Literary Data :

And Jesus cried, etc. (v. 44), note the difficulty, (a) the public ministry closes in 12:36, (b) the writer's words follow (vs. 37-43), (c) here Jesus speaks again (1) is this a resuming of the speech ending in 36a or (2) is it a summary by the writer in Jesus' words of his chief teachings during this ministry, (3) with a view of making clear the kind of teaching which the "Jews" rejected?

5. Review :

This material of point 3 may be used in reviewing the work of 1 and 2.

Religious Teaching: *Jesus the Christ stood before the Jewish world and stands before us as the representative of the Highest and Holiest in human ideal and conception. His "word," i. e. his revelation of Himself, is God's "word." This "word" is for salvation or condemnation, according as we respond to it. Here is the test, Do we believe on Him as the Revealer of the Father?*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

*Part I. The Introduction.*DIVISION I. *The "Word" and the World.* 1 : 1-13.DIVISION II. *The "Word" is Jesus the Christ.* 1 : 14-18.*Part II. The Early Manifestation of Jesus and the Belief on Him.*DIVISION I. *The Testimonies of John.* 1 : 19-36.DIVISION II. *The Belief of the First Disciples.* 1 : 37-51.DIVISION III. *The First Sign in Galilee.* 2 : 1-12.DIVISION IV. *The Manifestation in Judea.* 2 : 13-3 : 30.DIVISION V. *The Manifestation in Samaria.* 4 : 1-42.DIVISION VI. *The Second Sign in Galilee.* 4 : 43-54.*Part III. The Central Manifestation and the Conflict.*DIVISION I. *The Outbreak of Opposition at Jerusalem.* 5 : 1-47.

§ 1. 5 : 1-9. The "Sign" on the Sabbath.

§ 2. 5 : 10-18. The Protests of the "Jews."

§ 3. 5 : 19-47. The Response of Jesus.

¶ 1. 5 : 19-30. "The Son and the Father are at One."

¶ 2. 5 : 31-47. "The Father witnesses to the Son."

DIVISION II. *The Crisis of Galilean Faith.* 6 : 1-71.

§ 1. 6 : 1-13. The "Sign"—the Feeding of the Multitude.

§ 2. 6 : 14-24. The outcome of the "Sign."

§ 3. 6 : 25-40. Colloquy with the People ; "the Real Bread."

§ 4. 6 : 41-59. Colloquies with the "Jews;" "Eating the Flesh and Blood."

§ 5. 6 : 60-71. The Dark Issue and the Gleam of Light."

DIVISION III. *Clearer Light and Sharper Conflict at Jerusalem.* 7 : 1-8 : 59.

§ 1. 7 : 1-13. The Situation at the Feast of Tabernacles.

§ 2. 7 : 14-30. "I teach and come from God."

§ 3. 7 : 31-52. The Attempt to Arrest him and its Failure.

[§ 4. 7 : 53-8 : 11. The Episode of the Adulteress.]

§ 5. 8 : 12-30. "The Father is always with me."

§ 6. 8 : 31-59. "Obey my Word ; in it alone is your Salvation."

DIVISION IV. *The Formal Breach with the Religious Leaders.* 9:1-10:42.

- § 1. 9:1-38. Sight given to a blind man; what comes of it.
- § 2. 9:39-10:21. "The True Leader and the False Ones."
- § 3. 10:22-42. The Tumult at the Feast of Dedication.

DIVISION V. *The Great Sign and its Issue.* 11:1-57.

- § 1. 11:1-16. Lazarus' Death calls Jesus to Bethany.
- § 2. 11:17-32. The Meeting with the Sisters.
- § 3. 11:33-44. The Dead Man restored.
- § 4. 11:45-57. The Outcome of the "Sign."

DIVISION VI. *The Last Appeal and the Solemn Judgment.* 12:1-50.

- § 1. 12:1-11. The Anointing and its Meaning.
- § 2. 12:12-19. The Joyful Welcome to Jerusalem.
- § 3. 12:20-36. The Greeks' Visit begins the Son of man's Triumph.
- § 4. 12:37-50. The Writer's Solemn Summary.

Biblical Notes.

The Name Jerusalem. In a letter to the *Academy* of February 7, Professor Sayce makes known for the first time the origin of the name Jerusalem. A cuneiform tablet made us acquainted long ago with the fact that *uru* signifies "city," the Assyrian *alu*. Now the latter part of the name has been found in the Tel el-Amarna tablets, in which are preserved the letters which Ebed-tob, Governor of Jerusalem, sent to his suzerain the King of Egypt, a century before the Exodus. Salim, says Ebed-tob, was the name of the local deity worshipped on "the mountain of Jerusalem." Thus Uru-Salim, or Jerusalem, must be "the city of Salim," the god of peace. We can thus understand, adds Professor Sayce, why Melchizedek, the royal priest, is called "King of Salem" rather than of Jerusalem; and we may see in the title "Prince of Peace," conferred by Isaiah on the expected Saviour, a reference to the early history of the city in which he lived.

Exodus 14: 11. In his instructive article on "Otherworldliness in Ancient Egypt," Professor Moore calls attention to the prominence of the thought of death and the life beyond in the life of the ancient Egyptians. The Sphinx, Obelisks, Pyramids, Mummies, all refer to another world. Ruins of dwelling houses, residences of the rich, kings' palaces, have perished utterly. The people looked upon this life as a mere prelude to a future life. They lavished all their care upon their tombs. Hence it is that while the houses of the living have perished the houses of the dead are so glorious in their massiveness and so imperishable. Egypt is preëminently the land of tombs. What an emphasis therefore lies in the reproach of the Israelites against Moses in the verse referred to. They spoke in "grim irony" as they pointed back to the innumerable memorials of death in which the Egyptians gloried and which were the most conspicuous objects in any Egyptian landscape—"Because there were *no graves in Egypt*, hast thou taken us away to die in the wilderness?"

The Future Life in Egypt and Israel. Professor Moore also notes the remarkable silence concerning the future life which Moses in the law preserves. The religion of the people by whom he was educated made much of it. The sanctions of Egyptian religion were drawn from the laws and penalties of the other world. He rarely refers to anything of the sort. It does not follow, however, that he believed in it less strongly or that he inculcated a less spiritual religion. The writer maintains that Egyptian religion by this exclusive occupation with the future life diverted the attention from the instructive connection between piety and prosperity in this life and vitiated the whole conception of religion and morality by introducing the motive of reward. We are inclined to think that he overstates the point somewhat and has scarcely presented an adequate reason for this strange contrast in the use of the idea of the future life by Moses and the Egyptians. For the conception of

religion and morality as followed by earthly prosperity, on which the religion of Israel insisted, contains just as evidently the prospect of reward and builds upon it just as emphatically as does that of Egypt. A plausible explanation recently urged is that the Old Testament writers were so familiar with the thought of the future life that they do not think it necessary to urge it and its sanctions as a motive to morality. They advance a step beyond the ideas of Egypt, accepting and building on all the former conceptions. They take it for granted that the people understand all about the subject and therefore may be led to what is in many respects a higher ground. Besides this important contrast between Hebrew and Egyptian thought, Professor Moore notes the monotheism inculcated by Moses and contrasts it most instructively with the polytheistic creed of Egypt.

The Song of Songs. In the *Evangelical Repository*, beginning with Jan. 1891 and still continuing, Dr. G. Lansing, long a missionary in Egypt, has been writing at length in explanation and comment upon the Song of Songs. His general theory of interpretation rejects any dramatic form of the poem on the ground that "the drama is not a Jewish or Semitic institution, nor the stage a Jewish invention." The three fundamental principles of his exposition he states as follows: (1) "We think the Song has a firm 'historical groundwork,' and that we must definitely settle its literal historical meaning, before we can begin to allegorize or spiritualize. (2) We do not in the whole book recognize any male speaker until in the last chapter. The whole dialogue is carried on between the daughters of Jerusalem and Shulamith, and when a male person is addressed, it is in the way of apostrophe to an absent one, and when one seems to speak it is a female who has put herself in his place by personification. (3) We believe that the literal meaning is the exhibition and commendation of pure connubial love between *one* man and *one* woman, as opposed to polygamy and the false love of the harem; and that the allegorical and spiritual meaning is the union of Jehovah to the individual soul of the believer, and to His spiritual Israel as opposed to the many gods of idolatry; and that there is also an historical thread running through the whole, from the calling of Israel to the coming of our Saviour." In the course of his detailed exposition Dr. Lansing has some very interesting and fresh considerations to offer upon special points on which he throws the light of personal, intimate and long-continued acquaintance with oriental life. Many would question the success of his endeavor to establish the three radical principles on which his exposition is based. The articles are worth careful reading.

The Feet Washing.—**John 13: 1-17.** Attention has often been called by commentators to the probability that the old hopes of temporal power for the Christ were dominant with the disciples at the last Passover time. The fact that they contended as to which should be the greatest (Lk. 22: 24) during the very course of the supper illustrates and strengthens the probability. Dr. Deems suggests, in his expository chapters on St. John's Gospel, that they quarrelled over the choice of seats at the table, who should have the seat of honor. This rivalry affords the occasion, according to some writers, for the exhibition of humility and service to others which Jesus gave in John 13. But Dr. Deems in an interesting paragraph calls attention to what may be a better explanation of this act of Jesus. The almost absolute necessity of

washing the feet before a meal in Oriental lands is well known. It was the business of the host to provide a slave for this indispensable service. But at this meal the host for some reason seems to have forgotten it. The question which was agitating the minds of the disciples was—"Who shall wash the feet of this company?" None wanted to undertake this menial service. They all felt too much above it. In coming to the table they strove to see who should be greatest. Now they are striving to see who shall avoid being the least. It is then that with astonishment they behold their Master and the coming King go about to do this thing, which every one of them thought beneath his dignity. Thus the lesson is brought home to them in the closest possible way. Dr. Deems' idea is a fascinating one though of course there is little in the text to support it, the argument from silence being not altogether conclusive.

Neglect of the Apocrypha. It may well be asked of present day students of the Bible who ransack commentaries in their search for light on the Scriptures, Why neglect the Apocrypha? The reasons for turning to this strange library of Jewish writings are presented strongly by Dr. Plummer in his discussion of the influence of certain of its books upon the Epistle of James. He claims that coincidences of language and thought far too numerous and too strong to be all of them accidental occur in the writings of Peter, Paul and John as well as in the earliest post-apostolic Christian literature. From this point of view neglect of the Apocrypha is to be deplored. He urges its private reading on the ground that it is a bridge between the two Testaments, being among our best means, and in one sense our only means, of understanding how the Old Testament led up to the New and prepared the way for it. No one can fail to appreciate the changes that appear when one passes from the Old to the New Testament. New persons, sects, schools, opinions, institutions, religious terms and phrases appear in the former which receive explanation in this Apocryphal literature. "It supplies instances of the early use of New Testament words, of old words in new senses. It throws light upon the growth of the popular conception of the Messiah. It illuminates still more the development of the doctrine of the Logos. Above all, it helps us to see something of the evolution of that strange religious system which became the raw material out of which the special doctrines of Pharisees, Sadducees and Essenes were formed, and which had a powerful influence upon Christianity itself." Plummer regrets that the R. V. did not cover the Apocrypha since the A. V. was very poor in this respect. He adds that "books which the writers of the New Testament found worthy of study, and from which they derived some of their thoughts and language, ought not to be lightly disregarded." "It is the duty of every reader of the Bible to see that his apprehension of the Old and New Testaments is not hindered through his ignorance of those writings which interpret the process of transition from one to the other." This is a timely exhortation. When these original documents are within our reach it seems unworthy of students that they depend on secondary sources of information. Next to the Revised Version of the Old and New Testaments there is no more useful commentary on the Bible than the Apocryphal books.

Book Notices.

A Life of Jesus.

The Prince of Peace; or the Beautiful Life of Jesus: a graphic and thoughtful narrative of the pathways trodden, the scenes visited, etc., etc. By Isabella M. Alden, (Pansy). With engravings, photogravures, etc. Philadelphia: Huber; Springfield, Mass.: Willey and Co.

This book has three characteristic features, (1) the language is simple and clear, (2) the imagination has been given large range in dealing with the condensed narratives of the Gospels, (3) the illustrations are abundant, in good taste, and generally a real help to the understanding of the text. No one can fail to be attracted by the pictures and it is but a step to becoming interested in the narrative. There is a refreshing self-control exercised in the "preaching" element which this life contains. The stories, while amplified in every detail, are left largely to teach their own lesson. The author has introduced a good deal of exegesis although it is mostly sugar-coated and easy to swallow. Hard work has been put into it, and the result is that it is for the most part easy, and at the same time profitable, reading. It would not be difficult to criticize the book in details. One feels sometimes that the material which is supplied by the author's fancy is, in some instances, exceedingly far-fetched and too ingenious to be true. It is, however, as a whole, a useful addition to popular literature on the life of Jesus. The illustrations are selected from many sources and show that the publishers have spared no expense in obtaining and reproducing them. Such a book in the home would prove a blessing to the young people as an interesting story in itself, a charming collection of engravings illustrating the highest of themes, and an introduction to or commentary upon the Four Gospels. Older persons would find it entertaining and instructive. It is pure, sweet, wholesome, uplifting. It has a mission. It will do much good.

Dr. MacLaren's Sermons.

The Holy of Holies: Sermons on Fourteenth, Fifteenth, and Sixteenth chapters of the Gospel of John. By Alexander MacLaren, D. D. New York: Macmillan and Co. Pp. 379.

Spiritual insight, delicacy of expression and a strong grasp of the essentials of the Gospel characterize these latest sermons of Dr. MacLaren. In many respects he is ideally qualified for handling these marvellous chapters of John. There is a repose and a serenity about the treatment which is in harmony with their contents. Declamation and polemic are left far behind. These sermons are meditations, yet not losing themselves in mere musing, but having a didactic force, grappling to the life of the reader with questions and suggestions and aspirations which cannot be shaken off. The book is not one which invites criticism but rather disarms it by its subject and its spirit. For careful and quiet reading, for devotional uses, as a tonic for the spirit and a refreshment to the heart, it is invaluable, and many will find it a treasury of high and noble impulse and enduring inspiration.

A New Book on John's Gospel.

The Gospel of Spiritual Insight, being Studies in the Gospel of St. John.
By Charles F. Deems, D. D., LL. D. New York: Wilbur B. Ketcham.
Pp. 365. Price \$1.50.

The legion of books on St. John's Gospel is being augmented by a special number of works which aim to supply the demand of Sunday School teachers who are during the present months engaged in teaching this portion of Scripture. Almost all these writings are serious earnest attempts to get at the meaning and teaching of the Gospel. Some are in the nature of the case ephemeral. Some will make permanent additions to our knowledge and remain in use long after the present unusual interest in the book has passed away.

The pages in which Dr. Deems has sought to convey the lessons of some of these wonderful chapters are marked by his peculiar qualities of mind, brightness, elasticity, breadth, together with an evangelical spirit and not a little warmth of feeling. His purpose is a practical one. "We are employed" as he says "in these pages with what may cultivate our spiritual insight, and not in criticism." He has produced what is in some respects a helpful book and a stimulating one. There are few dull passages to be found in it. Some are even sensational. The art of the practised preacher is manifest in the grouping and the expression of thought. Some real expository work appears. Dr. Deems has made a distinct advance upon his previous book of a similar character on the Epistle of James.

Of course a writer cannot be expected to give reasons for his critical conclusions in a popular book like this, but he ought to be careful to avoid positive assertions on doubtful passages. Some slips of this kind disfigure the book in hand. John 3:16 is said to be reported by John "from the lips of Jesus," when even so devout a scholar as Westcott regards it as a comment by the Evangelist upon the preceding speech of Jesus; and most commentators agree with him. Some clever but indefensible interpretations are given, the most notable being of the passage usually translated "Woman, What have I to do with thee? Mine hour is not yet come." Under the expositor's manipulation it becomes "What to thee and Me, woman? Has not My hour come?" or as paraphrased "You dear woman, you allow even the little discomforts of your neighbors to harass you; what responsibility have you in the case? Do not fret." "And then there arose up in Him the feeling that He had reached a crisis in His career as He asked 'And what to me?' There may have been a pause and look of profound meditation and the sweep of a majestic light over His countenance as He said in deeply impassioned tones and as if in soliloquy, 'Has not My hour come?'" . . . "The miracle-working power now first stirred within Jesus." This is indeed clever but there is altogether too much "insight" in it. How will Dr. Deems interpret Mark 1:24; 5:7 and parallel passages along this line? There the "possessed man" may be regarded as asking our Lord, What have we—you and I—to do with this little matter? Do not fret etc. Again, Dr. Deems will have to reckon with the fact that there is stronger evidence to support the view that Jesus awoke to his miracle-working power at the time of His baptism and that during the temptation, immediately following, this consciousness of His was the object of the fiercest assaults of Satan.

So much for Dr. Deems' exegetical work which, when it leaves beaten paths,

is as brilliant as it is untrustworthy. Other instances are 3 : 5 "of water and spirit," where "water" is identified with the "word of God;" 5 : 19, "The Son can do nothing *of Himself*," i. e. "outside of Himself," "apart from his own nature," which is manifestly out of all harmony with this context; 14 : 2 "many *mansions*," i. e. "here the disciples are in training, and must often be in camps and tents . . . each shall have his *mansion* there;" 17 : 3, "This is life eternal," etc., where "to know Thee, the only true God" etc., is diluted and distorted into "receiving and assimilating two truths," that the Father is the only true God and so is Jesus the Christ. The close of the chapter on the Good Shepherd is spoiled by the retention of the mistake of the A. V. "one *fold*, one shepherd. The uncouth and unnecessary word "Evangelically" is constantly employed to indicate the "Gospel Message" "the Evangel." These are some of the more serious blemishes upon a book which has been expected with a good deal of interest but which, while it has many excellent qualities, offers too many oddities and idiosyncrasies of interpretation and crudities of scholarship to recommend it for general use by students of the Gospel of John.

Paul's Latest Biographer.

Spiritual Development of St. Paul. By the Rev. George Matheson, D. D. New York: A. D. F. Randolph & Co. Pp. 324.

Words cannot too highly praise this new book on St. Paul for the stimulating quality of its thought and the self-convincing weight of much of its impressive argument. It is emphatically a new book, new in method and object. The purpose is to trace the inner biography of the Apostle Paul. The method is to draw the materials for this study not from historical memorials which may be available but from the Apostle's own writings. The book thus becomes in some sense an autobiography in which the task of the editor is merely to gather, arrange in orderly fashion, connect and discuss the various and fragmentary elements of the material which throw light upon the subject. Now while every biographer of Paul has done this in a disconnected and imperfect way, it is the feature of Dr. Matheson's book that this object has been foremost and the accomplishment of it reasonably full, comprehensive and satisfactory. Every subsequent biographer will have to reckon with this book. It will modify more or less profoundly all our conceptions of the man, and its line of thought will be gone over with carefulness, perhaps to correct and dislodge some of Dr. Matheson's favorite ideas, but with increasing confidence in the fruitfulness of the line of thought itself as well as with resulting impulses to apply the method to other Scripture characters. What possibilities in a "spiritual development of St. John," following him through the Apocalypse, the Gospel and the Epistles!

A brief outline of Dr. Matheson's discussion must suffice to hint at its rich fullness and suggestiveness. The peculiarity of Paul's elementary Christian experience is that he began with a vision of the divine Christ not with a personal relation to the historic earthly Jesus. Hence Christianity from the first came to him with a sense of exaltation. But conjoined with this is a sense of personal humiliation, the "thorn" which is a physical weakness probably of the eyesight. It is in his attitude toward this "thorn," the religious experience which it involves, that the key to his spiritual development is found. Thrice he besought the Lord to remove it but in vain. Here are three great spiritual struggles hinted at. First, he was overcome with a sense of the disgrace of

this "thorn," which according to the Jewish idea was a sign of moral defect. Hence he fled away into Arabia and there sought to do penance, but found that the law would not produce righteousness. He falls back on the faith of Abraham whom God made strong in spite of his physical weakness. Thus Paul as a missionary of the new faith gained strength and began his first preaching. Second, Paul came into contact with the original apostles and learned of them the life of the historic Jesus. At once in the presence of this meek and lofty character Paul was smitten with a sense of personal sin. He abhors the flesh, and the circumcision in the flesh which cannot save, becomes an ascetic and gains strength through the hope of a new and renovated world when Christ shall come a second time. Third, the development of Paul's non-Jewish views, his giving up of circumcision, provokes the opposition of his brethren. They attack his apostolic authority and point to his "thorn." Hence his third struggle out of which he rises into the consciousness of a present fellowship with Christ in sufferings and learns that his work is to follow Christ in suffering and in the ministry of reconciliation through suffering. This glorying in suffering as a means to helping others into light marks the height of Paul's achievement. Henceforth follows only the working out of this great thought as it is modified by circumstances. The chief of these circumstances is the introduction of Paul to the centre of the Roman Empire. There he realizes that the power of Christianity in the world is a power to suffer and to enter into sympathy with the suffering. Christianity is universal because the religion of sacrifice. This applies itself in Paul's new conception of the universe, God sovereign because serving; of the family, man the head because serving his wife; in social relations the Christian slave remaining a slave because thus best helping the world. The glory of Christianity, as finally conceived of by Paul in the pastoral epistles, shows him at the last to have reached a point the farthest removed from asceticism; Christianity is the world's servant, man's natural rights are sacred. Thus Paul beginning with the conception of Christ as divine and Christianity as something separated from secular life comes at last to see the Christ in his divine representative humanity and Christianity as in its truest sense the gospel of the secular life.

These propositions, illustrated and enforced by many striking interpretations of passages from Paul's epistles, contain the gist of the book. The growth of his thought is shown to be dependent on the growth of his personal life. The problems of his own spirit are solved and their solution wrought into his system of religious thinking. Instead of a consistent and essentially unchanged series of ideas we find a constantly changing, progressing insight into truth. Paul is inconsistent with himself simply because he is growing. All this is very new and strange to our ideas of the great Apostle. The question is, Can such a representation be true? No one can fail to be charmed by Dr. Matheson's enthusiasm and fascinated by his brilliant arguments. The feeling, however, cannot but be aroused at times that all is too brilliant, that the author proves too much, is led astray by his thesis and sees arguments for it where no one would suspect them. The book ought to be read by every one who is interested in Paul. It is a remarkable contribution to biblical theology and to the psychological study of biblical character. No more striking and intensely interesting book has appeared in many years.

Current Old Testament Literature.

American and Foreign Publications.

57. *Pronaos of Holy Writ, establishing, on documentary evidence, the authorship, date, form and contents of each of its Books and the Authenticity of the Pentateuch.* By Rabbi Isaac M. Wise. Cincinnati: R. Clarke and Co.
58. *Das gnadenvolle Geheimniss d. grossen Versöhntages, nach 3 Buch Mosis Cap. 10, nebst e. einleit. Erklärg. d. gesamten Opferdienstes unter dem alten Bunde.* By H. F. Kohlbrügge. 2. Aufl. Elberfeld, —40.
59. *Das neu entdeckte vierte Buch des Daniel-Kommentars von Hippolytus.* Nach dem Originaltext des Entdeckers Dr. B. Georgiades zum ersten Male vollständig hrsg. By E. Bratke. Bonn: Fr. Cohen. 1. 80.
60. *The Prophet Jonah: his character and mission to Nineveh.* By H. Martin. 3rd edit. Edinburgh: Hunter. 7s. 6d.
61. *Books which influenced Our Lord and His Apostles: Being a Critical Review of Apocalyptic Jewish Literature.* By John E. H. Thompson, B. D. New York: Charles Scribner's Sons. \$4 20.
62. *La Grèce et la Judée dans l'antiquité. Coup d'oeil sur la vie intellectuelle et morale des anciens Grecs et Hébreux.* By B. Pomeranz. 1 re Partie. Paris: impr. Jouaust.
63. *Reuss's Geschichte der Heiligen Schriften des alten Testaments.* Reviewed by A. B. Davidson, in the Crit. Rev. of Theo. and Phil. Lit., May 1891.
64. *Analysis of Genesis II, III.* By Prof. Toy, in Jour. of Bibl. Lit. X. 1, 1891.
65. *Beiträge zur Pentateuchkritik.* I Genesis 34. II. Genesis 35, 14. III. Exodus 17, 1—7 u. Numeri 20, 1—13. By C. H. Cornill, in Ztschr. f. d. alttestam. Wissensch. XL, 1, 1891.
66. *The Blessings of Jacob.* By Dr. B. Szold, in Jew. Exponent, June 11, 1891.
67. *Zahn's Deuteronomium.* Rev. by Prof. A. Duff, in Crit. Rev. of Theo. and Phil. Lit., May 1891.
68. *The Israelites in the Desert.* By Tryon Edwards, in Hom. Rev., July 1891.
69. *Eine neue Erklärung des Hexaemeron durch Dr. E. de Gryse.* By J. Kern, in Ztschr. f. kath. Theol. XV, 1, 1891.
70. *Elisha and his Times.* By Rev. A. A. Pfanstiel, in Ref. Quar. Rev., July 1891.
71. *Hoffman's Hiob.* Rev. by Canon Cheyne, in Crit. Rev. of Theo. and Phil. Lit., May 1891.
72. *Can there be no Davidic Psalms in the Psalter?* By Professor Steenstra, in And. Rev., June 1891.
73. *Studies in the Psalter.* No. XXXV. Psalm 110. By T. W. Chambers, D. D., in Hom. Rev., July 1891.
74. *Tempelmusik u. Psalmenüberschriften.* By J. K. Zenner, in Ztschr. f. kath. Theol. 1891, 2.
75. *The Caper-plant. With reference to Eccles. xii. 5.* By Prof. G. F. Moore, in Jour. of Bib. Lit. X. 1, 1891.
76. *Isaiah and Phut in the Babylonian Inscriptions.* By A. H. Sayce, in the Academy, 1891, 11 April.
77. *The Book of Amos.* In Hom. Rev., July 1891.
78. *The Old Testament after the Battle.* By E. Cowley, D. D., in Meth. Rev., July-Aug. 1891.
79. *Possible Zoroastrian Influences on the Religion of Israel. II.* By Canon T. K. Cheyne, in Expos. Times, July 1891.
80. *Zur Frage nach dem Ursprunge des Purimfestes.* By H. Zimmern, in Ztschr. f. d. alttestam. Wissensch. XI, 1, 1891.
81. *Tirosh and Yayin.* By Prof. H. G. Mitchell, in Jour. of Bib. Lit., X. 1, 1891.
82. *Primitive Man.* By Thos. Scott Bacon, D. D., in Christ. Thought, Apr. 1891.

Articles and Reviews.

Current New Testament Literature.

American and Foreign Publications.

61. *The Teaching of Christ.* By Bishop Moorehouse. New York: Macmillan and Co. \$1.25.
62. *Biblical Scholarship and Inspiration.* Two papers, by Professor Llewelyn J. Evans and Henry P. Smith, of Lane Theological Seminary. Cincinnati: R. Clark and Co. Paper, 50 cents.
63. *Pseudepigrapha. An Account of Certain Apocryphal Sacred Writings of the Jews and Early Christians.* By the Rev. William J. Deane, M. A. New York: Charles Scribner's Sons.

Articles and Reviews.

64. *The Evolution of the Lord's Prayer in English.* By Prof. A. S. Cook, in Am. Jour. of Phil. XII., 1, 1891.
65. *The Christianity of Christ.* 3. By Rev. E. L. Houghton, in Univ. Rev. July, 1891.
66. *Tatian's Diatessaron.* By Prof. H. M. Harman, in Meth. Rev., July-Aug. 1891.
67. *Tatian's Diatessaron and the Analysis of the Pentateuch. Reply.* By Prof. C. M. Mead, in Jour. of Bibl. Lit. X., 1891.
68. *Gloag's Introduction to the Johannean Writings.* Rev. by Prin. H. R. Reynolds, in Crit. Rev. of Theo. and Phil. Lit., May 1891.
69. *Recent Literature on the Writings of St. John.* In the Expos. Times, July 1891.
70. *The Epistles of the Apostle Paul.* 3. *To the Corinthians.* By Prof. G. C. Findlay, in Preach. Mag., July 1891.
71. *First Corinthians 7:14.* By Rev. Principal D. W. Simon, in Expos. Times, July 1891.
72. *The Epistle to the Ephesians and the Higher Criticism.* By Prof. C. H. Bradley, in Meth. Rev., July-Aug. 1891.
73. *St. Paul and the Classic Orators.* By Rev. A. R. Kremer, in Ref. Quar. Rev., July 1891.
74. *Introduction to a Commentary on the Apocalypse.* By Rev. W. A. Helffrich, in Ref. Quar. Rev., July 1891.
75. *Breton's The Apocalypse.* Rev. by Prof. Marcus Dods, in Crit. Rev. of Theo. and Phil. Lit., May 1891.
76. *Recent Theories of the Origin of the Apocalypse.* By Rev. E. C. Moore, in Jour. of Bib. Lit., X. 1, 1891.
77. *The Structure of the Apocalypse.* By Rev. Prof. J. S. Banks, in Expos. Times, July 1891.
78. *Early Verse-divisions in the French New Testament.* By Prof. I. H. Hall, in Jour. of Bib. Lit. X. 1, 1891.
79. *Un nouveau système de chronologie [par M. M. Vernes.]* By C. de Harlez, in Proceedings of the Soc. bibl. archaeology XIII. 5, 1891.
80. *The Gentile Preparation and the Coming of Christ.* By Rev. J. L. Resler, in Quar. Rev. of the U. B., July 1891.
81. *The Second Coming.* By Prof. A. B. Curtis, in Unitarian Rev., July 1891.
82. *Is the Bible an open Question?* By Prof. W. J. Zuck, in Quar. Rev. of the U. B., July 1891.
83. *The Interpretation of Scripture. Progressive.* By Prof. J. C. Bowman, in Ref. Quar. Rev., July 1891.
84. *Exegesis in the Pulpit.* By H. Crosby, D. D., in Hom. Rev., July 1891.
85. *A Few of the chief Contrasts between the Essential Doctrines of Buddhism and Christianity.* By Sir. M. Monier-Williams, in Christ. Thought, Apr. 1891.

T H E

Old and New Testament Student

VOL. XIII.

SEPTEMBER, 1891.

No. 3.

It is said in the Acts of the Apostles, that historical argument for the presence of the Gentiles in the Christian Church, that, on the occasion of a certain persecution, the disciples scattered, going from Jerusalem everywhere, "*talking the Word.*" The phrase is a very significant one not only from the historical and scientific point of view, but also by reason of its present religious bearings. Historically it contains a hint which throws light upon the life and methods of the primitive believers. They were all missionaries. They carried with them and proclaimed their faith. This proclamation, moreover, was made in a most simple and unconventional way. They did not reason; they did not declaim; they used not finished speech; they just "talked"—one might almost say, "chatted"—the Message, the news concerning Jesus.

SCIENTIFICALLY the phrase is valuable. It discloses one of the elements which lie beneath our present Synoptic Gospels. In their unsystematic character, their differences of arrangement, their variations of narrative and description, their neglect of dates and all that goes to the making of what we would call scientific history—in all these manifest facts may we not discern the results of this Gospel "talking" of the early disciples? Full of the facts in regard to our Lord's public life and ministry, and moved by a supreme religious impulse to tell the Good News and stir the heart, they told what most directly touched them and what they thought would most immediately influence those whom they met. They neither wished nor thought of an orderly presentation

of the facts or of the exact form of words in which, from time time to time, with unpremeditated speech, they expressed themselves. The materials they used, therefore, as well as the form in which they are given us, sprang out of the heart-recollections of these first believers. As they "chatted" over the "Word," these simple-minded, earnest-hearted disciples would most frequently recall and repeat these narratives which contained the essence of the "truth." The staple of their sayings would be such supreme facts as the crucifixion and the resurrection of the Lord. All that revealed His love, the deeds of mercy and words of grace, would be continually on their lips. And this is what we find in these Gospels—the unsystematic "talks" of the primitive believers. Thus, among other factors, this simple one is not the least potent element in the process which gave men these portraits of the Master, so matchless in their simplicity and so weighty in their appeal to the life. Their very differences and confusions are a mark of their original living source and carry us back to the beginning.

BUT have not we of this day a lesson to learn from this phrase? The power that conquered the world in the first three Christian centuries was first felt not in the form of doctrine, strong as the systematic form of the "truth as it is in Jesus" afterwards became in the world. It was the unscientific and unsystematic story of the loving Jesus, Saviour, Friend, Lord, the Christ. It was the story "told," "talked," "chatted," "prattled" by common men as they went from city to city. Can we afford to neglect this means of spreading the truth? Will it not bear emphasizing? Not any less doctrine is needed. Creeds?—if they were abolished to-day, men would make a new and, perhaps, a poorer set of them to-morrow. But the other fact is also true. The cry is raised and wisely raised—*Back to Christ*. Bruce, somewhere in his "Kingdom of God," calls for a company of "Gospellers," who shall go about as these early Christians went about. "talking" the Word, telling, not as from an inspired authoritative Book but out of a revived and,

inspired life, the stories of the Saviour. Is he not right? Shall we not all say, Amen!

LIKEMINDEDNESS with an author is necessary to a full understanding of his meaning. The writers of the Bible were spiritually minded. No one then without this quality deserves recognition as an interpreter of the Scriptures. An unspiritual scholar may render good service as a textual critic and in throwing light upon historical and archæological matters but he cannot penetrate into the full meaning of the Bible. No question then is more important to ask concerning a biblical exegete than, "Is he spiritually minded?" A lack in this respect is fatal to all best results.

Spirituality, however, is not without variety of manifestation. This is seen the moment that we turn to different books of the Bible. There is here a variety as wonderful as the unity. All phases of a life in communion with God are presented. This cannot be denied, for example, to the writers of Proverbs and Ecclesiastes but how different its expression from that exhibited by an Isaiah or Jeremiah. Paul likewise and James were men of intense spirituality but how different their treatment of faith. Such differences of spirituality as are thus manifested in the biblical writers are necessary in their interpreters. The experience, the mental disposition of no single individual is of such compass as to fully meet the requirements for the exposition of the entire Bible. Different minds are necessary correctly to apprehend different portions of the Scriptures. One may utterly fail in finding the true meaning in one place while most successful in divining it in another. It is not sufficient then that an interpreter should be spiritually minded; he should possess that quality of spirituality which will bring him in close touch and sympathy with the writings which he is interpreting. Whether he has this quality, is a question which needs to be asked as well as whether he is spiritual at all.

THE differences and varieties of the spiritual element in the Bible are important not only from the point of view of an interpreter, but also from that of a lover and a believer of its teachings. The immense spiritual reach of that unity of religious thought and life which we call the Book is one fundamental source of its wide influence and permanent power. All men of religious impulse and desire, however aspiring or however lowly these may be, can find help and satisfaction in its varied elements and teachings. A book which contains the Song of Songs and the Lamentations, the Gospel of John and the Proverbs of Solomon or the Wisdom of Koheleth is not likely to appeal to a narrow circle of readers or to be soon antiquated.

A student and friend of this Book ought not to be discouraged or find cause for dissatisfaction with his religious disposition because he observes that one part of the Scripture appeals to him more strongly than another. The Bible appeals to many minds of different sorts and was intended to fulfil the mission of touching all sides of human nature. In its diversified array of attractions every one should have his favorite portion, book or chapter. Every one will find that some parts fail to attract him or to help his life. This is not to be wondered at. They were not meant for him—at least not in his present condition of moral and spiritual life. Another finds his soul satisfied with these elements to the other so unattractive. Thus the Bible reaches all the way round human nature and offers its appropriate light and healing and strength to the individual mind. Every one makes his own Bible out of the Bible, his Holy of Holies, where the soul is silent before the very presence of God.

The absurdities and extravagancies of some interpreters receive their needed rebuke in this important fact. They go upon the assumption that every part of the Scripture must have its teaching for their peculiar bent of mind or must bear its testimony to some special form of doctrine which they have embraced. They cannot endure diversities of operations and varieties of application. Everything must, therefore, be spiritualized. Plain narratives are given a symbolic significance. Out of homely proverbs must be

squeezed the rich juices of evangelical piety. Or, on the other hand, everything must be rationalized. Inspiration must be checked in its highest flights, its wings be plucked off and it be set to drawing the plow of the grammarian or reaping the harvest of the apostle of common sense. How absurd! In this world of truth, the Bible, why force the luxuriant growths of the tropics to spring up in the colder regions of the more temperate zones or demand the fruits of one clime from the trees that flourish in another? Let us be satisfied that every life, however differently circumstanced or originally constituted, may obtain the fullness of its special needs in the abundant and various contents of this greatest storehouse of religious experiences and divine teachings.

Yet there is a very real significance in the fact that this collection of various spiritual elements is one book, the Bible. While it is in a sense a medicine-chest whence one may select the suitable medicament for his weakness or woe—or better, the seat of food-supply to which each soul may resort for the particular nutriment appropriate and satisfying—it must never be forgotten that this Scripture is not a collection but an organism. All portions of it are useful in the development of every individual character. No man can attain unto the fullness of life for which he was created unless there enter into his being all these various biblical elements. All Scripture is profitable for every one. The ideal of the one who finds religious life in the Bible should be to obtain the fully-developed, well-rounded biblical life. Proverbs is needed for him as well as the Psalms; Job, but also James and John. These may appear in due proportions according to the bent of the disposition, but each should be sought after. Each will correct some fault, some defect or deformity; each will supply some lack, some needful element of strength. Too many men are satisfied with living on a part of the Word. There should be more who aspire toward and strive after the whole of the Bible as the norm of personal character.

THE MODERN JEW AND HIS SYNAGOGUE.

By Rev. Professor T. WITTON DAVIES, B. D.,

Haverfordwest Baptist College,
South Wales.

The original Synagogue in its relation to the Temple on the one hand, and to the Christian Church on the other, is an interesting and important subject, although a difficult one. While deferring a thorough treatment of it to some future time in order to give to it more reading and thinking, yet I venture in the opening of this article to make the following statements, each of which is capable of proof.

(1) Until the destruction of the Temple at Jerusalem in the year A. D. 70 the Jewish Synagogue was nothing more than a school in which the reading and interpretation of the Old Testament were taught. Taking the New Testament writings, Josephus and Philo the Jew as our guides, one can discover no function in the primitive synagogue but that of teaching.

(2) After the Temple was destroyed the prayers and songs used in the service of that building were transferred to the synagogue, so that ever onward from that date the synagogue has been used for worship as well as for instruction. The Jews of the present day have in some instances a separate building. Without pointing out any of the consequences of these provable propositions, we may proceed to the subject placed at the head of this article.

During my last holiday I spent the month of Tishri among the London Jews, visiting them in their homes, attending the ordinary synagogue services and the feasts of that month. It is my aim in this paper to give an account of some of the things I saw and heard during the month named. Before doing so I crave permission to say that I received from Jewish rabbis and other Jews every possible courtesy, and no one I asked was unwilling to give me any desired information if it was in their power.

THE SYNAGOGUE BUILDING.

The modern synagogue is as a rule very plain. I have never seen one in the East or the West that could strictly be called grand. The most handsome I remember seeing were in Amsterdam and Berlin. The Jerusalem synagogues are singularly humble looking. In entering you will find that in England and America the door invariably faces the East, and this for the simple reason that Jerusalem is in that direction. It is on the same principle that Mohammedan mosques always point to Mecca. Neither the synagogue nor the mosque looks towards the East as such, but to the original headquarters of each religion. Jewish and Mohammedan places of worship, if erected to the East of Jerusalem or Mecca, are built towards the West and not towards the East. It will be seen at once that the so-called "Orientation" of Eastern and many Western Christian churches has no support in the practice of Jews or Mohammedans; it is rather, I suspect, a remnant of the ancient Zoroastrian (modern Parsee) habit of worshipping, or (as some Parsees now say) worshipping "towards," the rising sun.

After having reached the interior of the synagogue one comes at first upon the poorest seats, and these are kept for the poorer people. Beyond these is the platform from which the Scriptures and the prayers are read. Next to the platform are the best seats, those occupied by the elders of the synagogue. In the very end—the extreme East—of the building there is a recess in the wall, covered by a veil. This recess is called *Tebah 'Arón* or *Hékhal*, and it answers unquestionably to the "most holy place" of the ancient Temple. In the *Hékhal*—its commonest name—are kept the parchment rolls of the Hebrew Scriptures wholly written with the hand and without vowels—this last a proof that the written vowels do not form a portion of the original Hebrew writing. The Qurans read in the Mosques must also be written by the hand, but in this case the vowels are carefully inserted to prevent any mispronouncing or misconceiving of such an important revelation.

On each side of the building looking East there are open

seats, not greatly unlike our pews. These seats go from West to East, the men on the left hand facing those on the right. Underneath each person as he sits is a box containing his Talith, prayer books and Hebrew Bible. Each Jew upon reaching his seat—which is numbered—takes out what he requires from the box and then sits or stands as the service requires. For the seat and the box a rent is paid, and each is kept by the same person. In some cases I inadvertently sat in a place which a later comer claimed as his. But I received in such and in all other circumstances the utmost kindness from Abraham's sons, and, after having obtained what they wanted from the box I was invited to keep the seat, unless it was the feast of the Atonement or Tabernacles when every seat was claimed, and every part of the building was occupied.

On each side, except the East, there is a gallery which the women use, but the weaker sex seemed to me to be silent spectators having no phylacteries or Talith, and joining in neither the singing nor the prayers. In the East women are partially concealed from men by lattice-work, but in England generally the galleries are open. This separation and—shall I say?—degradation of the female sex is quite Oriental. I noticed it in the Coptic Cathedral at Cairo and even in the American Presbyterian mission services of my friend Dr. Lansing, of the same city. I saw it in the Armenian services at Jerusalem. The Jews base this practice in their case upon Zechariah 13 : 12-14, where the words "their wives apart" occur five times. In the oldest synagogues as in the one found at Capernaum there was no gallery, the women having to sit or stand in open spaces to the right and left of the men. These spaces would answer to the women's court of the Temple. Mohammedan women never attend the Mosques at all.

I have said that the rolls are kept in the *Hékhal*. These rolls are wrapped in linen cloths called *mitpakhoth*, and kept in a case called *Tiq*. The rolls are too sacred for even the Rabbi or *K'hasan* to touch, so each synagogue provides a golden or ivory hand and finger with which the reader points instead of using his own finger.

In front of the veil covering the *Hékhal* there is a lampstand answering to the golden "lampstand" not golden "candlestick" (candles were unknown in Bible times). In the opposite—the Western, end of the synagogue there is the ever-burning lamp, representing the Shekinah of the Temple.

The *Bema* occupies the position of the altar of burnt offering which stood at the entrance of the Temple. Upon this the prayers, which do duty for the Temple sacrifices as well, are presented. After the overthrow of the last Temple sacrifices ceased to be offered since there was no command to offer them anywhere but on Mt. Moriah. It is singular and significant that though the Jews themselves have abandoned the sacrifices since the loss of their Temple and its altar, (the fowls killed on the day of Atonement form a possible, but an improbable exception), yet some branches of the Christian church retain sacrifice in some form.

THE DAILY LIFE OF AN ORTHODOX JEW.

After awaking in the morning the very first thing the Jew does is to thank God for restoring his soul to him, the soul being supposed to leave the man during sleep.* During this prayer he is strictly forbidden to utter God's name in any form, because before washing the person is unclean. The first article worn is the '*Arba' Kauphóth* (four corners) or *Talith Qatón* (little Talith). This garment every Jew wears next his skin wherever he happens to be, for his religious and even his physical well-being depends upon his having the "fringes" which hang from the four corners about him. These "fringes" or tassels are those commanded by Moses (Deut. 22: 11, 12), and they are the same for the small Talith as for the large one (*talith gadhól*). In fact the small Talith is a mere substitute for the other, and is worn that the wearer may by no possibility die without having the fringes on—unless in bed when they are not to be worn at all. Then the orthodox Jew proceeds to wash himself, which he begins to

*For the very words of this and other prayers see the Jewish (Hebrew) prayer books—either that of the Sephardim (Spanish and Portuguese) or that of the Askenazim (German and Polish) Jews.

do by pouring water three times over each hand, first over the right, then over the left in order to drive away the evil spirits supposed to hover about the hands during the hours of sleep. The face is then washed, but before wiping he joins the palms of the hands together and says: "Lift up your hands to the sanctuary and praise the Lord." After wiping he says another prayer.

Then he has to say his morning prayer. If he does this at home he puts on only the Phylacteries; if he goes to the synagogue to say prayers he puts on the Talith as well. These phylacteries or Tephillin (so-called because worn during prayer) are square leather boxes containing parchments with these passages written on them in Hebrew, Exod. 13: 1-16; Deut. 6: 4-9; 11: 13-21. One of these is attached to the forehead, while the other is fastened to the left arm. "Thou shalt bind them for a sign upon thine hand and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thine house, and upon thy gates." (Deut. 6: 8, 9). The latter part of these words they carry out by putting a similar parchment into a small wooden, glass or tin tube, and fastening it on the right side of every door in the house. They call this last a *mezuzah*.

In the synagogue with Phylacteries and talith; in the home or elsewhere with the Phylacteries alone, every Jew is bound to say for morning prayers at least the *Shema'* and the *Shemonch 'esreh*. The *Shema'* embraces the following portions of Scripture; Deut. 6: 4-9; 11: 13-21; Numbers 15: 37-41. It receives its name from its first word. The *Shemonch 'esreh* or "eighteen prayers," also called *'amidah* because said standing, embraced originally eighteen benedictions or prayers, but in later times a nineteenth was added though the name remains unaltered.

Besides morning worship he will have to observe afternoon service before sunset, and evening service after it. For convenience these two services are united. In the first these so-called "eighteen" must be said, as it must also be said at evening prayer. The *Shema'* need not be said before sunset. Jews rest their practice of praying three times daily upon Ps. 55: 18 and Daniel 6: 10. Other prayers are added, but those named are indispensable.

On Mondays, Thursdays New-moon day, Sabbath and on Festivals readings from the law and from the prophets form part of the service. Moses is said on a Thursday to have ascended Mt. Sinai in order to appease the Divine anger, and on Monday he returned. Hence the special sacredness of these days.

Our orthodox Jew having thrice said his Shemoneh 'esreh and twice his Shema¹ returns to his home, if he is not already there. Before going to rest he has a private prayer to offer and then his day's work is over, and who can deny that, if he be a busy man of the world, and has discharged his religious duties, he has well earned his night's repose!

Before quitting the daily life of the Jew and the daily service of the synagogue a few words seem advisable regarding the Talith. It is a long garment made of white sheep's or lamb's wool. One which I possess is 7 feet long by 5 feet three inches broad.* There are near each end six blue stripes, and at each of the four corners is a so-called "fringe" but which I prefer calling "tassel." This "tassel" or "fringe" is like the body of the garment white, though originally one of deep blue thread was mixed with the white ones, the "white" symbolizing purity, the "blue" pointing to the heavenly origin of the commandments. At the present time the blue thread is not inserted, the blue stripes it may be doing duty instead. It is probable that the "blue ribbon" of Teetotallers was suggested by the "ribband of blue" in Num. 15:38. A "thread of blue" or, as in R. V., "a cord of blue" would however be a more accurate translation.

SABBATH DAY.

There is no Jewish festival more highly regarded than the Sabbath, with the solitary exception of the *Yom Kippur* or Day of Atonement. Circumcising a child is the only kind of labor then permitted; and this is allowed because it is a religious ceremony. On that day no fire can be lighted or put out, and therefore no food can be cooked. Business must

* A smaller one I have is 6 feet 6 inches long by 2 feet and 7 inches broad. This is for the unmarried.

not be talked about, burdens must not be carried. Traveling by land or water is forbidden. No musical instrument is to be played, nor must even the dead be interred.

The Sabbath begins as, in the East all other days do, at sunset, i. e. in the evening and not in the morning in accordance with Genesis 1., "And the evening was, and the morning was." Every good Jew will go, if at all possible, to the synagogue to attend the combined afternoon and evening service which begins an hour before sunset. The prayers are similar to those of the other days of the week with appropriate additions. I was deeply impressed in the London synagogues by the beautiful words and the charming melody of the "*Lekhā dhodhi*" or Sabbath welcome song. In this the Sabbath is welcomed as a bride, "Come my friend to meet the bride."

The Sabbath evening service over I was invited more than once by a learned Jewish Rabbi to dine and spend the evening at his home, and I will here briefly relate what I saw. Before arriving the housewife has already kindled the Sabbath light, a brazen seven-armed lamp, the seven branches standing for the seven days of the week. As soon as the seventh wick is lighted, the Sabbath has fully begun and Sabbath regulations must be observed until the *Habhdalah* has been done. But if no fire and no cooking are allowed, how can the dinner be prepared? Every Jew who can, engages at least one Gentile servant. Among the poorer class a number of families join to keep one such servant between them. Though the Jew is strictly forbidden on the Sabbath to do any manner of work, he is quite at liberty to engage a non-Jew to do his work for him. One Sabbath in September last I was visiting a Jewish Rabbi at a time when he particularly required to write a letter to Dr. ——. As delay might involve serious consequences he entreated me to write his letter. Of course I readily consented. I had promised to call upon a Jewish elder (not a Rabbi) at the close of a Sabbath. I arrived before the ceremony of *Habhdalah* had been performed, and the Gentile servant was not at hand. I was received kindly and conducted into a drawing room, but there was hardly any daylight and yet no one in the house

except myself could light a match, or candle or gas. At length after a little manifest embarrassment Mrs. A. said to me as she guided me to the matches, "Will you, Mr. Davies, take up this match-box and light the gas." This I did: we had a little talk: then *Habhdalah* (Sabbath separation,) was completed and all the family was free to perform affairs of this world.

But I have wandered from our Rabbi's home. Upon reaching the house each child runs to the father for his *Qiddush* or blessing, after which they and the mother sit around the table while the father blesses the wine (*Kosher*, pure and as my Rabbi told me—a teetotalter—unfermented), and passes it around. Then he stands at the head of the table, two long cakes or rolls lying on a plate before him. These represent the double quantity of manna gathered before the Sabbath, and the pure white muslin which covers them represents the dew which, on each day, fell with the manna. He gives a portion of these rolls to every member of the family. Before distributing the wine and bread a "Qiddush" or blessing was sought in each case. It was impossible not to be reminded of the Lord's Supper in the Christian church, and of the Jewish Passover. This being over a dinner of several courses is served—fish forming a part in almost every Jewish Sabbath evening dinner, a reminiscence of the fish eaten in the land of Egypt. There is a "Qiddush" after as well as before meals.

About 10 o'clock next morning there is a well attended service, during which, besides the usual and some additional prayers, the Scriptures in Hebrew are read, by the Rabbi or his substitute, the *Khazan*, or by men specially called to the *bema* for the purpose. There is now a large number of synagogues in which sermons are preached either occasionally or regularly. Preaching in the synagogue began in Germany some seventy years ago, but it soon spread to England and other countries. In 1862 the only London Jewish ministers who preached regularly were Rev. Professor D. W. Marks (my first Hebrew teacher) and the late Rev. A. L. Green. At the present time (1891) there are over six Jewish ministers in London who preach weekly or fortnightly, and several

others preach at greater intervals. In the English provinces too the practice of preaching has grown and is growing.* In the earliest times a sermon or address upon the *seder* or portion read was an inseparable part of the Sabbath service, but the constant encroachment of the liturgy soon made the sermon or address impossible.†

Before and after sunset there is a combined service as on other days with prayers of a special kind in addition.

When the stars begin to come out the Sabbath is ended, but no Jew is allowed to return to his duties until he has made the *Habhdalah*. The ceremony of the *Habhdalah*, as I saw it, is as follows:—a boy or girl or the housewife (generally the youngest present besides the head of the family) holds a wax candle in each hand. The father or husband holds in his right hand a glass of wine, and in his left a box of spices. He reads or chants a prayer thanking God for dividing things sacred from things profane, light from darkness, Israel from all the other nations of the earth. While he is thus engaged he moves the spice box from the left hand to the right and sprinkles some of the wine upon the table. Now the Sabbath is at a full end, but the longer the sacred day is extended the greater the merit, for Jewish orthodox belief holds that during the Sabbath wicked spirits suffering in hell are transferred to heaven, and in heaven they remain until the separation is made between things sacred and things profane.

* See *Jewish Quarterly* for October 1890, article by Mr. Morris Joseph.

† See Herzog's *Real-Encyclopädie* 1st edition, article by Dr. Leyrer on "Synagogen der Juden" p. 311.

THE RELATION OF THE NEW TESTAMENT TO THE MOSAIC SYSTEM.

By Rev. F. W. C. MEYER,
New Haven, Conn.

Many men, earnest and devout students of the Bible, have very uncertain ideas upon the topic which forms the subject of this paper. The Law of Moses in its broadest sense, the system of religious observance and religious thinking that passes under the name of the great Law-giver—What is its relation to the New Testament? What is the attitude of the latter to it? Is it one of complete alienation and unlikeness? Is it one of dependence and intimate connection? Both views have been held and vigorously defended. What in general terms and summarily are the facts in the case, and what is their interpretation?

It would be interesting to treat this subject under two general aspects: first, the relation of the founder of Christianity to the Old Testament legal system; and secondly, the relation of the promulgators of Christianity to it. That would involve a separation of the Gospels containing the utterances of Christ from the other books which indicate the use of the Law by the Apostles. But as the apostles were followers of Christ to the best of their ability and imbued with His principles, there is in the main not so very marked a difference between the treatment of the Law at their hands and that of their Master. Let us, therefore, regard the New Testament a unit as over against the Thorah and endeavor to seek the unifying bond of both.

The New Testament idea of the *Kingdom of God* rests on the Old Testament legal conception of a theocracy.

The kingdom, however, which John the Baptist announces at hand and John the Divine beholds in its completion, is neither political nor ecclesiastical as that of the Old Testament. It comes not with outward manifestation of martial

array or priestly procession. Nobody cries "Here" or "There" it is. For lo! the kingdom, if anything and anywhere, is within the heart of regenerate men. Thus the New Testament makes use of the theocratical conception of the Old Testament but spiritualizes it. It furthermore "fulfils the Law" in that it more emphatically points out the intimate relation of the individual to the Divine King and Law-giver and so intensifies many precepts while apparently disparaging others. And in close connection with the spiritual and individual reconstruction of the theocratical conception by Christ is its cosmopolitan development in the Pauline epistles. The barriers of the Thorah, which seemingly limit divine rulership and administration of law to a chosen nation, are disregarded and left to crumble of old age before the gospel-law, which *spiritualizes, individualizes and universalizes* the Old Testament theocratical conception. Yet in saying this are we not making it evident that both systems are co-related, that one supplies the material out of which the other is constructed?

The New Testament doctrine of *Sin and Righteousness* is based upon the ethical principles underlying and expressed in the Law.

Here again the modifications made by Christ and His apostles become apparent. Whereas the Thorah impresses ordinary readers with the thought that righteousness is obedience to the written law, the New Testament lays stress upon the righteous condition of heart and will and mind. It is true that the Mosaic system does not forget to demand a right frame of mind, yet at its best it must be said to be productive of legal sincerity rather than vital spirituality. And indeed it can be clearly shown that both sin and righteousness are made a much more personal and subjective matter in the Sermon on the Mount than in the Law of Sinai. The apostolic method of emphasizing precepts profoundly ethico-religious, while disregarding regulations strictly national and ritualistic made legal demands for righteousness applicable and commendable to Gentiles as well as Jews.

It would be not only a simple matter but also most profit-

able to enter into details which show how the triple process of spiritualization, individualization and universalization was at work upon the whole Mosaic system. In general it may be said that the tendency finally resulted in the abolition of statutes national and ecclesiastical and the intensification of precepts moral and religious.

The question concerning the relation of the *Jewish altar to the cross of Christ* is a vital one. But it is too large a subject for this brief paper. Nor need the reader be reminded of the numerous New Testament passages in which the writers draw upon the *Thorah* to corroborate their view of the atonement with its one sufficient sacrifice that made offerings of lambs and rams superfluous.

The subject of the *Priesthood* is an important one. All that can here be said concerning it is that the spiritualizing, individualizing and universalizing influence of Christian teaching proclaimed and ordained all true believers priests of the Most High. The spiritual conception is suggested in *Exodus*, though not in a personal or cosmopolitan sense—Israel as a nation is regarded as the royal priesthood.

The *ritual* of the *Thorah* seems to have left New Testament thought free to entertain the propriety and expediency of its entire omission. But it must be borne in mind that the early Christian church was modelled after the Jewish synagogue rather than the Jewish temple. As far as the ritual of the synagogue is contained, in the *Thorah* may not the latter be regarded as fundamental to Christian worship?

The question of the *Sabbath and religious feasts* might be considered at length were it not one more closely related to church history than to New Testament interpretation.

On the whole, we are warranted in stating that the New Testament is not anti-nomistic in the sense of being opposed to any vital principle of the Law. Paul's apparent anti-nomianism is only on the surface. Christ came not to abolish but intensify and supplement Old Testament ethics and religion. As far as He personally is concerned it appears from the Synoptic narratives that He recognized and accepted the Mosaic legislation. "Lepers whom He healed he sent to make the offering prescribed by law. He kept the regular

feasts and even declared that the scribes and the Pharisees were authorized expounders of the Mosaic Law and that their prescriptions might be obeyed."

It is never to the Law as such that the Founder of Christianity takes exception. "Think not that I come to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you: Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Against the mechanical and external observance of the mere letter of the Law—which led to pride, self-satisfaction, formalism, casuistry, lack of spirituality and selfishness—Christ's denunciations were vigorously hurled. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Externalism was our Lord's point of attack upon the religious rigorist of His day. He established the principle of inwardness in opposition to Pharisaic outwardness in the observance of the Law. But that principle was not alien to the Mosaic system, which developed a Rabbi Hillel as well as a Rabbi Shammai.

Christ's teaching elevated the standard of morality and religion. He supplemented the legal idea of justice and wrath on the part of the Divine Law-giver by revealing to sinful humanity the just and loving Fatherhood of God. Over against the Old Testament injunction, "Ye shall be holy, for Jehovah is holy," He places the words, "Be ye therefore perfect, as your Father in heaven is perfect." Inasmuch as legal precepts are indispensable to proper conduct, Christ allows them to remain. But He endeavors to secure obedience to them by a love of the deeper principles of the Law and a love of the Law-giver Himself. In this particular Paul and Peter, John and James were disciples of Christ, differentiated as their modes of treatment and expression may be. The whole New Testament regards the Law as its foundation, while towering above it as its culmination.

A CLASSIFICATION OF THE SOLOMONIC
PROVERBS.

By KICHIRO YUASA, Ph. D.,
Annaka, Gumma, Japan.

It is well known to most students of the Bible that the present arrangement of the collections of material in the Book of Proverbs is unsystematic and that many attempts have been made to discover an order of the two great collections of Solomonian proverbs. These collections make up the body of the book. The first embraces chapters ten to twenty-two; the second, chapters twenty-five to twenty-nine. Only a very few are found outside of these two collections.

In these collections, as has been well said, "the lack of connection between verses is so marked that the order might be changed without doing violence to the thought." The collectors seem to have paid little attention to arrangement, and indeed to have been utterly ignorant of any scientific system of classification whether artificial or natural. Numerous attempts have been made by many great scholars to find a key-word or a sign-letter as a principle on which the present arrangement may have been based, but all have failed.

We must, therefore, seek some other method, and there can be no better one than a systematic classification, namely, to change the order of the verses without doing violence to the thought of the Proverb.

When a principle of classification is sought it is found that, strictly speaking, there are only two ways in which these proverbs may be arranged. There is a classification by *form* and a classification by *thought*, one external, the other internal. But besides these there is a third which is partly external, partly internal. This is a classification by *parallelism*.

The most important of these three methods of arrangement is undoubtedly that according to *thought*. The thought

is more to us than the form. Like other biblical poetry, the spiritual idea rules over the artistic or æsthetic form. "The Hebrew writers, as poets," says Isaac Taylor, "were masters of all the means and the resources, the powers and the stores of the loftiest poetry, but subservient to a far loftier purpose than that which ever animates human genius."

As a help toward study of the contents of the Solomonian Proverbs and toward a better understanding of the stores of wisdom contained in them, the writer has prepared the following tables, which aim to give a complete arrangement of these two Solomonian collections according to their thought.

TABLE I. [General Statement.]

1. Social-Political Proverbs.....	111
2. Legal Proverbs.....	61
3. Economic Proverbs.....	54
4. Educational Proverbs.....	101
5. Ethico-religious Proverbs:	
1) Ethical Proverbs.....	119
2) Religious Proverbs.....	90

TABLE II. [Detailed Classification.]

I. SOCIAL-POLITICAL PROVERBS.

1. *The Family.*

1) Family-relations.

- (1) Husband and wife. 18:22; 19:14; 12:4; 11:16; 14:1.
(Woman in general.) 11:22; 21:9; 25:24; 19:13; 27:15.
- (2) Parents and children. 10:1; 15:20; 17:25; 19:26; 20:20;
23:24; 17:21; 19:13 28:7; 20:3.
- (3) Old and young. 20:29; 17:6; 20:7; 13:22.
- (4) Long life. 10:27; 16:31.
- (5) Brother. 18:19.
- (6) Master and Servant. 27:18; 29:21; 17:2; 11:29; 12:24; 29:19;
26:10; 19:10.

2) Family affairs.

- (1) Eating. 15:17; 17:1; 13:25; 25:10; 27:7; 19:24; 26:15.
- (2) Sleeping. 19:15; 20:14.
- (3) Hunting. 12:7.
- (4) Friendly visiting. 25:17.

2. *The State.*

1) The King.

- (1) Kingship. 25 : 2, 3 ; 16 : 15 ; 19 : 12.
- (2) King and Subject. 25 : 4, 5 ; 29 : 12 ; 14 : 35 ; 20 : 2 ; 16 : 13, 14 ; 22 : 11.
- (3) Princes and Nobles. 25 : 6, 7 ; 17 : 7.
- (4) War. 21 : 31, 22 ; 20 : 18.
- (5) Royal Messenger. 25 : 13 ; 17 : 11 ; 13 : 17 ; 10 : 26 ; 26 : 6.
(Messenger in general.) 25 : 25.
- (6) Royal (right) gift. 18 : 16.

2) The People.

- (1) Ruler and People. 14 : 28, 36 ; 28 : 2 ; 29 : 2 ; 28 : 12, 23 ; 29 : 16 ; 28 : 16 ; 29 : 4 ; 28 : 15, 3.
- (2) Counselors. 11 : 14 ; 12 : 5, 20, 15.
- (3) The Light of Publicity. 26 : 26.
- (4) Love of Country. 10 : 30 ; 27 : 8.
- (5) City life. 11 : 11, 10 ; 29 : 8.
- (6) Rich and Poor. 22 : 2 ; 29 : 13 ; 14 : 31 ; 17 : 5 ; 22 : 16 ; 21 : 13 ; 19 : 22 ; 29 : 14, 7 ; 28 : 6 ; 19 : 1 ; 14 : 20 ; 19 : 7, 4 ; 13 : 8 ; 23 : 11 ; 18 : 23 ; 22 : 7.

II. LEGAL PROVERBS.

1. *God the Lawgiver.* 21 : 30, 1 ; 16 : 10 ; 29 : 26.2. *Kings under the Divine Law.* 20 : 28 ; 16 : 12 ; 29 : 4 (cf. class 1).3. *A King as judge.* 25 : 2 (class 1) ; 20 : 8, 26 ; 29 : 14 (class 1).4. *Judges.*

- 1) Special Warning. 17 : 15, 26 ; 29 : 7.
- 2) The Evil of Partiality. 18 : 5 ; 28 : 21.
- 3) The Sin of Bribery. 17 : 23 ; 21 : 14 ; 17 : 8 ; 15 : 27.

5. *Law Courts.*

- 1) Law suit. 18 : 17 ; 25 : 15.
- 2) Lot. 16 : 33 ; 18 : 18.
- 3) Oath (?). 29 : 24.
- 4) Witness. 12 : 17 ; 14 : 5, 25 ; 21 : 28 ; 19 : 5, 9, 28 ; 25 : 18.
- 5) Suretyship. 11 : 15 ; 20 : 16 ; 27 : 13 ; 17 : 18.

6. *Particular Laws.*

- 1) Weights and Measures. 11 : 1 ; 20 : 10, 23 ; 16 : 11.
- 2) Usury. 28 : 8 ; 11 : 26.
- 3) Oppression of the Poor. 29 : 13 ; 14 : 31 ; 17 : 5.
- 4) Removing the landmark. 15 : 25.
- 5) Cruelty to animals. 12 : 10.
- 6) Right of inheritance. 19 : 14 ; 17 : 2.
- 7) A disobedient Son. 20 : 20 ; 19 : 18.
- 8) Unchastity. 22 : 14 ; 29 : 3 ; 12 : 4.
- 9) The Murderer. 28 : 17 ; 29 : 10.

7. *Punishment.* 19 : 25 ; 21 : 11 ; 19 : 29, 19.

III. ECONOMIC PROVERBS.

1. *Wealth.*

- 1) Wealth and Righteousness. 15:6; 11:28; 10:2; 11:4; 10:16; 11:18; 15:16; 16:8.
- 2) Wealth and Wisdom. 16:16.
- 3) Wealth and Knowledge. 20:15.
- 4) Wealth and Honor. 22:1.
- 5) Wealth itself. 10:15; 18:11; 12:24.
- 6) The use of Wealth. 11:24.
- 7) Human wants. 16:26; 20:13.
- 8) Human desires. 21:17, 20.

2. *Labor.*

- 1) Diligence. 10:22; 13:11; 12:14; 10:4; 13:4; 21:25, 26.
- 2) Slothful workers. 12:24, 27; 14:23.
- 3) The evil of Laziness. 18:9; 22:13; 26:13; 19:24; 26:15; 19:15; 26:14.

3. *Industrial life.*

- 1) Patriarchal life. 27:23-27.
- 2) Agricultural life. 10:5; 12:11; 28:19; 12:9; 13:23; 20:4; 14:4.
- 3) Commercial life. 20:14; 22:7; 11:26; 21:5; 28:20, 22; 20:21; 21:6; 20:17; 13:7.

IV. EDUCATIONAL PROVERBS.

1. *Three great subjects.*

- 1) Wisdom. 15:33; 11:2; 13:10; 14:33; 28:26; 14:8; 10:31, 23.
- 2) Understanding. 28:5; 19:8; 11:12; 15:21; 18:2.
- 3) Knowledge. 22:12; 17:27; 18:15; 14:6, 7; 12:23; 10:14; 13:16; 14:8; 15:7, 2; 11:9; 15:14; 19:2.

2. *Human Speech.*

- 1) Word. 13:4; 25:11; 16:24; 15:4; 10:11; 13:21, 20; 12:19; 10:32; 12:18, 6; 14:3; 12:13; 18:7.
- 2) Word and Thought. 16:23, 21; 15:26; 10:20, 21; 13:2; 16:27.
- 3) The use of Words. 15:1, 23, 28; 18:13; 20:4, 5; 29:9; 22:10; 25:9, 10; 11:13; 20:9; 10:19; 13:3; 21:23; 29:20; 17:28.
- 4) Proverbs. 26:7, 9.

3. *Instruction.* 12:1; 15:32; 25:12; 15:31; 10:17; 15:10; 13:14, 18, 1; 15:5; 19:27.4. *Discipline.* 13:24; 17:10; 20:30; 19:18; 21:20; 16:22; 29:1; 26:3; 10:3; 27:22.5. *The Value of Education.* 19:20; 29:17; 17:10.6. *The Education of a Youth.* 27:11; 15:12; 14:15; 17:24; 25:27; 26:11, 12, 16.7. *Child training.* 20:11; 22:6, 15; 29:15.

V. ETHICO-RELIGIOUS PROVERBS.

[I.] ETHICAL PROVERBS.

1. *Duties to Self.*

- 1) Self-denial. 16:32; 25:28, 17.
- 2) Self-control (in appetites). 13:25; 25:16.
- 3) Drunkenness. 20:1; 21:17.
- 4) Levity. 25:20.
- 5) Prudence. 22:3; 27:12; 12:16; 20:5.
- 6) Righteousness and Godliness. 29:27; 11:30; 28:1; 21:15; 29:6;
11:5, 6; 13:6; 12:3, 12; 11:3; 12:26; 10:9; 28:18; 16:17; 13:15;
15:19; 22:5; 21:8; 19:3; 16:29; 18:3.
- 7) Hope. 13:19, 12; 11:23, 7; 10:28, 26, 3.

2. *Duties to one's fellow-man.*

- 1) Veracity.
 - (1) Lying. 12:22; 13:5; 17:20, 4; 26:28, 24, 25, 23, 18, 19.
 - (2) Slander and Flattery. 18:8; 26:22; 29:5; 25:23; 26:20; 28; 23.
 - (3) Malicious Conduct. 10:10; 16:30.
- 2) A False Promise. 25:14.
- 3) Pride and Humility. 18:12; 16:18; 29:23; 16:19; 21:4, 24.
- 4) Boasting. 27:1, 2.
- 5) Contention. 17:14; 26:21, 17; 20:3; 17:19; 18:6; 25:8.
- 6) Anger. 29:22; 15:18; 14:29, 17; 29:11; 17:12; 27:3.
- 7) Love and Hatred. 10:12; 15:17; 17:9; 27:5; 10:18.
- 8) Revenge or vindictiveness. 20:22; 19:11.
- 9) Doing good to an enemy. 25:21, 22.
- 10) Friendship. 18:24; 17:17; 27:9, 6, 17; 13:20; 20:6; 25:19; 16:28.
- 11) Jealousy. 27:4; 14:30.
- 12) Covetousness. 27:20.
- 13) Selfishness. 21:13; 18:1; 21:10.
- 14) Liberality. 11:25; 19:17; 14:21; 28:27; 22:9; (almsgiving) 19:6;
11:17; 19:22.
- 15) Honor. 14:19; 26:1, 8; 27:21; 12:8; 10:7.

3. *Duties to Animals.* 12:10.

[II.] RELIGIOUS PROVERBS.

1. *Of God.*

- 1) The Divine Name.
 - (1) Jehovah: occurs fifty-nine times in the two collections.
 - (2) God (Elohim): once in 25:2.
 - (3) The Righteous One. 21:12.
- 2) Omniscience. 15:3, 11; 16:4; 20:12; 22:2.
- 3) Disposer of all things. 16:1, 9; 19:21; 20:24.
- 4) Weigher of hearts. 16:2; 21:2; 17:3.
- 5) Delight or Abomination of God. 11:20; 15:9; 16:5; 12:2; 11:27.
- 6) The Judgment of God. 21:12; 14:14; 22:4; 21:21; 14:22; 13:21;
13:9; 11:19; 12:21, 7; 11:21; 17:13; 22:18; 21:7; 28:10; 26:27.

- 7) The Godless as a ransom for the Righteous. 11: 8; 21: 18.
- 8) The Law as the Word of God. 16: 20; 13: 13; 19: 10; 28: 4; 10: 8.

2. *Of Man.*

- 1) Man as a finite being. 14: 12; 16: 25; 20: 6; 27: 1.
- 2) The Spirit of Man. 20: 27; 18: 14; 27: 19.
- 3) Joy and Sorrow. 14: 10, 13; 12: 25; 15: 30; 17: 22; 15: 13.
- 4) Sin.
 - (1) Nature of Sin. 20: 9.
 - (2) Confession of Sin. 28: 13.
 - (3) Fear of man. 29: 25; 25: 26.
 - (4) Reconciliation. 16: 7.
 - (5) Atonement. 16: 6.
- 5) Sacrifice. 21: 3; 15: 8; 21: 27; 14: 9.
- 6) Feast (?). 15: 15.
- 7) Prophecy. 29: 18.
- 8) Blessing and Curse. 10: 6; 26: 2; 27: 14.
- 9) Vows. 20: 25.
- 10) Prayer. 15: 29; 28: 9.
- 11) Faith in God. 16: 3; 28: 25; 18: 10; 10: 29.
- 12) The Fear of God. 14: 26, 27; 19: 23; 14: 2; 28: 14; 14: 10.

3. *Of the Future Life.*

- 1) Immortality. 12: 28.
- 2) Death (or Future punishment) 14: 32; 11: 7, 31; 10: 25.
- 3) Sheol.
 - (1) All the dead alike. 15: 11; 27: 20.
 - (2) The godless only. 21: 10; 15: 24.

These tables suggest certain important lines of reflection in the direction of which the following remarks may be made.

The lack of historical proverbs and the very small number of philosophical proverbs is notable. While the Jewish name for God (Jehovah) is used fifty-nine times, the name Israel does not occur once. The law of the Sabbath, the payment of tithes, and the observance of feasts such as the Passover are altogether unnoticed. There are a few proverbs concerning sacrifice and yet sacrifice is not treated on its good side. There is no means of deciding whether the "Law," or the "commandment," of these collections is the written Sinaitic law or not. But in some cases they are used no doubt in a wider sense than that of a written code.

There is no reference to priests and prophets, although there is in a single proverb an allusion to Prophecy itself (29: 18, *hasón*, "vision," "revelation"). Of Messianic

Prophecy, the most prominent feature of the life of Israel, there is no mention. We have, however, three proverbs which may be regarded as historical, namely, 12: 7 (of the destruction of Sodom and Gomorrah, according to Hitzig); 23: 8 (of the marching of Assyrian armies, according to Cheyne); and 10: 30 (of the Exile, according to Delitzsch). Perhaps, indeed, it is better to understand the meaning even of these as more general; the first one relating to the judgment of God, while the others have to do with the love of home or fatherland.

It is true that any attempt at organized systems of thought is never found in the whole literature of Hebrew Wisdom, and yet one cannot deny that there was a beginning of reflective literature as early as, if not before, the time of Solomon. Even a cursory reader of the Solomonian collections cannot fail to notice that a few proverbs, of God and of man, are of deep philosophical meaning. The following at least are philosophical: (1) of God;—as creator, 16: 4; 20: 12; 22: 2; as disposer of all things, 16: 1, 9; 19: 21; as omniscient, 15: 11; in His relation to human knowledge, 21: 30; 22: 12; 25: 2; 28: 5. (2) of Man;—as a finite being, 14: 10; 18: 14; 20: 6, 9, 24; 27: 1; human nature, 14: 13; 20: 27; 27: 17, 19, 20.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS
OF SCOTLAND AND ENGLAND.

By JAMES B. REYNOLDS, B. D.,

Paris, France.

In a previous article we endeavored to present an outline of the religious instruction given by the Free and Established Churches of Scotland. We think that the general efficiency of the system and the thoroughness of the work done must have been evident. That this is true is the more remarkable since these courses are not given as a substitute for study in the public schools but merely as supplementary to them. We believe we are correct in stating that Bible study is carried on in the public schools of every town and village in Scotland. It may also be noted that in Scotland, the Parish school, where the education is largely controlled by the clergy, and so might be expected to show a larger religious element, has yielded almost entirely to the public schools similar in government to our own. In the present article we shall consider religious instruction in England also, because examination has shown us the general agreement of method and aim in both countries.

We need not discuss at length the question so warmly argued by the Established Church in England, whether the substitution of the Board school for the Parish school has resulted in less attention being paid to this important department. But taking the Board schools of London and Manchester as fair examples, we find that far from being "irreligious," their biblical courses are extremely good, and the Board of Overseers seems to be especially scrutinizing as to the quality of the results attained.

In the subject matter of religious education there is only one general variation between the schools of England and those of Scotland. While in the Scotch schools as well as in the churches the Westminster Catechism is studied, this in England is entirely omitted. In Edinburgh and Aberdeen

Paraphrases of the Psalms are committed to memory, in place of which in England hymns are sometimes recited and a morning and evening prayer is repeated. From the Bible, the Ten Commandments, a number of Psalms, short passages in Isaiah: the Lord's Prayer and other selections from the New Testament are required. 1 Cor. 13; Eph. 6: 1-18 and John 13 and 14 are favorite chapters. Passages to illustrate certain principles are sometimes chosen, as in Glasgow verses showing the various attributes of God, the love of Christ and quotations from the Proverbs about wisdom and conduct.

In the general courses of study there is a comprehensive aim. With a natural emphasis of the importance of special periods, there is an endeavor to give the children a general view of Hebrew history and its literature together with the beginnings of Christianity.

Frequently Old and New Testament courses are begun simultaneously. The simple stories of Genesis and the narratives of the early life of Jesus are taught to children in the lowest standards. In the following years the same courses are continued chronologically. But in Old Testament history, so far as we have been able to learn, no courses except in London are carried beyond the reign of Hezekiah. The study of Hebrew poetic and prophetic literature is also entirely omitted. The only protest against this omission came last year from some members of the London School Board of socialistic tendencies, who demanded that parts of the prophets, especially the book of Amos, should be taught the children to show them the divine condemnation of the luxuries and oppressions of the rich. In Edinburgh and Aberdeen there are occasional exceptions in the highest class, but this is outside the regular courses pursued by the majority of the students. The omission is a serious one, and is not compensated for by committing to memory small selections such as we have noted.

The method of study is, as a rule, historical and biographical, and it is doubtless partly for this reason that study is confined to those parts of the Bible which admit of such treatment. In London only is special attention given to certain features of the Mosaic Law as teachings relating to the

“poor,” the “stranger,” “parents,” and “children.” Some radical members of the Board desire also a study of the socialistic features of the Mosaic Covenant. The causes which led to the captivity and the return, with the effect on the national life and character of the children of Israel, are likewise examined.

In the results to be accomplished the practical influences are kept prominently in mind. The recent criticism of the Emperor of Germany that the religious instruction in the public schools of that country consists too much in mere memorizing without the inculcation of principles of conduct has certainly not so much of truth in Great Britain. In the instructions to teachers the practical result is always strongly emphasized, and in most places an especial endeavor is made that these exercises shall be full of life and vivacity. The instructions of the London Board are a good example: “The teachers are desired to make the work as practical as possible and not to give attention to unnecessary details.”

At Manchester it is urged that “the children should not only learn to repeat the portion assigned, but should also be able to answer questions on the same, so as to show they understand what they have learnt.”

At Glasgow it is aimed that that the children shall be made “acquainted with the contents of Holy Scripture and the cardinal truths of the Christian faith.” The teacher is also urged to reverence and such earnestness as shall commend the subjects to the minds and hearts of the scholars.

A peculiar feature of the instruction is the assistance of pupil teachers especially trained and examined for the work of this department. Their aid is employed both in England and in Scotland. Their use arises from the impossibility of giving the attention needed to each pupil in the short time allotted for the exercise. In Edinburgh a teacher is sometimes compelled to instruct a class of one hundred. Some of the classes are even larger. Under these conditions supplementary help of some sort is absolutely essential. At Aberdeen the Donaldson Prize Fund, a special gift available for the competitive examination of candidates in the city and vicinity desiring to become pupil teachers, stimulates a

thorough knowledge of the subjects treated. The examinations given to the pupils are generally also accompanied by special prizes. In London these are offered by the Tract Society. The attendance is optional, and many attend the classes who do not enter for the examinations. In London ten per cent. of the children are sent up for the prize examinations. In Aberdeen one-fourth or less may enter. In these lists a far larger proportion of girls than boys is found. Prizes are bestowed quite liberally. In Aberdeen last year \$400.00 was bestowed in prizes.

In the general exercises attendance is compulsory, but upon special request any pupil may be excused from the religious instruction and is given secular work for the same time. In Edinburgh of 20,000 children in the schools only between 50 and 60 are withheld from the Bible lessons by their parents. A larger number is withdrawn from the catechism. The amount of time given to the work varies in different schools, but the instruction is usually daily, especially in the Infant and Juvenile Departments. Among the older scholars there are sometimes not more than two or three lessons a week.

Of the work as a whole Prof. Donald Mackinnon of Edinburgh University, inspector of religious instruction in the public schools of that city, after a very careful review of the results of visitations of the various schools, adds, "I am glad to say that I consider the religious instruction has received due attention during the past year; and that I consider the standard of attainment perceptibly higher than in any previous year." The report of the London teachers is equally favorable, though there is some complaint from both of inaccurate memorizing, and even daily study does not seem wholly to remove the possibility of such egregious blunders as we should think likely to be found only among those who had not studied the subject at all. A London teacher, for example, records that one pupil in a written paper describes Ahab as "a good man not forsaken," while several quote the words, "Is Saul also among the prophets," as spoken of the apostle.

We have not considered the fast disappearing parish schools. The character of the work, as well as the curricu-

lum, varies much more among these, while the tone of the instruction is much more that of the Church of England. In some cases doubtless a benefit is gained from the careful personal supervision and assistance of a well-educated clergyman. Certainly instances of abuse, such as the Gace Catechism recently exposed, in which in schools attended by the children of Non-conformists the scholars are taught that all non-conformity is an abominable schism, are rare. Yet complaints of real and supposed wrongs to dissenting beliefs are frequent. But of the Board schools such complaints are almost impossible from the strictly non-sectarian character of their government. And we find that with a due allowance for the unsatisfactory work of some individual teachers a successful workable system has been attained. The complaint made so often in Germany that what should be a means of good has become an occasion of positive harm owing to the open unbelief of so many of the teachers seems not true in Great Britain. It should, therefore, be recognized that this difficulty is not, as is sometimes maintained, an inevitable result of teaching in public schools, but issues from the state of religious belief in the country itself.

The German system, from a scholarly standpoint, is in some respects more thorough than the English, but the latter excels in its even balancing of the theoretical and the practical, its observance of a proper reverence in the treatment of the subject, and in the main its selection of focal points in the sacred history and teachings as the subjects of study.

A STUDY OF NEW TESTAMENT PRECEDENT. II.

By Rev. AUGUSTINE S. CARMAN,

Ann Arbor, Mich.

A previous article* described the customary treatment of New Testament example; its disregard and its misuse. It adduced the legal analogy of common law, which like New Testament precedent finds its authority only in the absence of explicit legislation; and it emphasized the value of Scriptural precedent as yielding upon a sufficiently wide induction implicit principles for our guidance where explicit principles are lacking. This article suggests certain limitations upon the precedential force of New Testament action, limitations which indicate *a priori* what an examination of Scripture (to be more fully made in a third article) fully verifies, namely, that the New Testament does not present an exact chart of conduct to be rigidly reproduced at every point and angle of action, but in a graphic way sets forth certain great principles, certain definite precepts in illustration thereof, and for the rest a body of action whereof the underlying principles, applicable under most varied conditions, are to be deduced by careful study in the light of all Scripture and all history. These limitations may be classified as temporal, local, ethnic, personal and spiritual.

1. *Temporal limitations.* These are due to the difference of eighteen centuries between the time of our action and that of the New Testament record. The downfall of classical heathenism, the dream-like period of the Dark Ages when the vegetative function of the world-organism was predominant, the Renaissance when like Samson with his locks unshorn the awakened world shook itself and burst the fettering conditions of previous ages, the rise of constitutional government, the reign of scientific discovery and mechanical invention, have wrought an utter transformation in the externalities of life. These changes, however, have occurred chiefly in the

* In the OLD AND NEW TESTAMENT STUDENT, August, 1891.

domain of physical science and mechanical invention. We may perhaps scorn the physical science and methods of manufacture, travel and news-gathering of the 16th or the 18th century; but we dare not despise the literature or philosophy or art of even more distant ages, and in the domain of revealed religion the first century of our era stands supreme. We shall not extend to matters of religion the supremacy which our age undoubtedly possesses, for example, in the manufacture of agricultural implements and in the art of rapidly getting over the ground; neither should we extend the religious supremacy of the New Testament era to spheres of action in which the world was then in its infancy. E. g. Although Christ walked throughout Galilee and Judea no follower of his to-day abjures the steam car. The early church sent salutation by special messengers, yet religious bodies to-day feel no compunction in exchanging greetings by telegraph.

2. *Local limitations.* We are separated not alone by centuries in time but also by continents and oceans in space from the scenes of New Testament action; and the difference in locality is a conditioning element of importance. Life in Palestine is an utterly different thing from life in Massachusetts. Climate, soil, food, occupation, modes of life are strikingly dissimilar. The gatherings in the streets after sun-down; the use of the house-tops, the sale of drinking water, mark the modes of life of another hemisphere and zone. We are not to reproduce universally those elements of New Testament action which are merely local. E. g. An offer to attend to the bathing of a guest's feet (an act of common courtesy in Palestine) might be a gross impertinence in Massachusetts. To invite a guest to the roof of one's house for rest might in Massachusetts awaken serious doubts of the host's sanity.

3. *Ethnic limitations.* These consist of the distinctions between the oriental and the occidental mind, between the Aryan and the Semitic races, between a people guarded as were the Hebrews from admixture with other nations, and a people like ours in America composite of all diverse types. Contrast the practical tendency of Western thought with that

of the more imaginative oriental mind; the liveliness, not to say irreverence, of the occidental with the gravity of the oriental; Western alacrity in the adoption of new methods with the reverence for hoary custom in the East; Western brusqueness with the pervasive spirit of oriental politeness; the ceremony characterizing the smallest bargain in an Eastern bazaar with the mob-like scene in a Western stock exchange where millions change hands in a moment. We should avoid the assignment of universality to those elements of New Testament action due to racial peculiarities alone. E. g. The brethren in an occidental prayer meeting instead of greeting each other with a kiss would consider the apostolic injunction better fulfilled for them by a cordial clasp of the hand.

4. *Personal limitations.* Many elements of action narrated in the New Testament were peculiar to the personality of the actor. Most significant are those attaching to the actions of the Christ. The entire sphere of action mediated by his Messianic and divine character is at a stroke deprived of strict exemplary force. No follower of the Christ dares as did he to accept unrebuked the highest hosannas of men, or to call a halt to a procession of mourners and bid the dead arise, or with the authority of an original revelation to represent the inmost thought of God. It is "the mind of Christ" which we are especially urged to cultivate in ourselves. We may at times best "follow Christ" by departing from his precise form of action. There are elements of Peter's action also peculiar to his assertive personality. For the gentle Andrew uniformly to have imitated his brother would have been quite out of character. Certain elements of Paul's action also are peculiar to his fiery and thoroughly-equipped character. These should be eliminated or properly designated in an estimate of the precedential force of his action.

5. *Spiritual limitations.* Greatly altered spiritual conditions prevail now from many of those of New Testament history, and indeed very diverse spiritual conditions characterize the New Testament history itself. This wide sweep of action, as was pointed out in the previous article, constitutes a chief precedential value of the New Testament record while indi-

cating clearly that the incidents of action are often not of permanent exemplary force. We are helped to an understanding of the *raison d'être* of the miraculous element at the inception of Christianity in the Pentecostal period by a recognition of the appalling task in the hands of that incompetent band. The overwhelming baptism of the Spirit with its accompaniment of miracle, prophecy and strange tongues was demanded alike for their own assurance and for their authentication to the world at large. Then when in the course of the New Testament record we find the miraculous element waning to disappearance we see clearly that miracle is not a normal accompaniment of Christianity throughout all time, and that its absence at the present time is not proof of morbid conditions in modern Christianity. It is simply in accordance with the characteristic divine economy in the use of miracle, that this element is brightest at the first momentous beginning, then limited to special events and epochs, and ere long disappears from the New Testament history altogether.

At Rome where the church is seen only after its establishment there is no record of miracle; and miracles seem nowhere frequent after the founding of a church. Although the church at Ephesus had its birth and infancy amid a remarkable cycle of miracles (Acts 19), in Paul's directions to the elders of that church (Acts 20) there is no apparent calculation upon their continuance, nor does his epistle to the Ephesians indicate any such miraculous and compulsive guidance of the church as at the earliest inception of the gospel. The same remark applies to the epistles to the Romans, Galatians,* Philippians, Colossians, and Thessalonians. If in the epistles to the Corinthians the persistence of *charismata* or gifts is recognized, they are probably of a character somewhat different from those exhibited at Pentecost,† they are represented as distinctly less desirable than the enduring grace of charity, and a chief object of their mention is a prevention of their abuse. The suggestion at least is of a waning institution. In Paul's minute directions

* Gal. 3 : 5, is not clearly an exception. See *Meyer's Commentary*.

† So Neander—Planting and Training of the Christian Church. Ch. 1.

to Timothy and Titus representing the Christianity of the second generation there is utter absence of calculation upon the miraculous.*

It is not necessary however to prove that miracle ceased forever at some point in the New Testament history. It is sufficient to note the marked variation in spiritual conditions in the course of that history, such as to render the methods of one period inapplicable at another. E. g. With the increase of the church differentiation of function became necessary as in the appointment of the seven deacons. With the extension of the gospel to the Gentiles new problems arose such as came before the council at Jerusalem. With the passing of the Pentecostal period, communistic conditions ceased and individual economic relations were resumed. So too the uniform devotion of all time to religious service was early modified by a special observance of the first day of the week, rigidly guarded however from the Judaistic spirit of legalism. As will be shown in a final article however the limits of variation are quite definitely determined by the New Testament itself. The principle of variation is established by the New Testament history, yet instead of leaving the Christian church free to an unlimited self-development, as argued by John Henry Newman in the famous essay whose logic carried the author into the church of Rome, so wide a sweep of variation in conditions is presented in the New Testament as to preclude the necessity of continued authoritative deliverances of the kind, these variations affording a composite photograph of the church, so to speak, and enabling us by induction and comparison to discriminate essential from accidental features. There is thus obtained a working model and a body of principles abiding and sufficient for the changes of all time. Many of these principles it is true are likely to be discovered only as light is cast upon God's Word by His providence in history.

Notable changes in spiritual conditions have taken place since the close of New Testament history. Many of these have been morbid and not normal processes. The charac-

*The "gift of God" which Timothy is exhorted to "stir up" (2 Tim. 1:6) is simply the gift of "fitness for carrying on the work of the gospel." [Huther.]

teristic of the most alert and modern Christianity is doubtless its approximation to essential New Testament principles and methods. Yet vastly different still are external conditions from those of New Testament times. E. g., the existence of denominational distinctions; the transfer of Christianity from a place of utmost insignificance to one of universally recognized importance in human affairs; the possession of vast wealth by Christians; and the fact that men feel compelled to defend a rejection instead of an acceptance of Christianity after its nineteen triumphant centuries.

We face a changed world from that of the apostles. We but waste our strength in an endeavor to bring back waters which have forever gone by. Yet the stream is the same, its course is substantially the same, the laws governing its flow are unvarying. Outward conditions vary enormously with the passing years, but the human heart is one the world over and the centuries through. The principles affecting human duty and destiny are eternal. The heart has ever substantially the same needs, and God has answered its greatest need in a word so plain that the simple-hearted wayfarer need not err therein. For the rest of life and duty He has given the vivid picture of the church growing up before our eyes in the New Testament record. It is not for servile imitation, but he who makes Christ's will supreme may find guidance in each perplexing present question from that record finished centuries before those questions had being, and may learn to apply amid ever changing conditions the changeless principles of the unchangeable God.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

[Copyrighted by the STUDENT PUBLISHING CO.]

Part IV. THE FINAL MANIFESTATION AND THE VICTORY. *John 13:1—20:31.*

REMARK.—The closing grand division of this Gospel, including the last crowning manifestation of Jesus, now begins. Recall the preceding material, the early faith, the later conflict arising out of his self-manifestations to the world. Two movements have been begun—one towards him, the other against him. The whole culminates in higher self-revelation, open conflict, defeat and victory.

Division I. 13:1—17:26. The Master and His Friends.

REMARK.—This supreme revelation of his mission, character, purposes and destiny is to be given not to the "world" but to his chosen ones. In the midst of uncertainty and depression they are to behold him calm and confident, full of hope and of the assurance of victory.

§ 1. Chapter 13:1-20.

1. The Scripture Material:

- 1) V. 1. Jesus, before the Passover, knowing that his time to leave the world is near, continues to love his own.

- 2) vs. 2-5. With Judas tempted to betray him, Jesus, knowing his own power and his relation to God, rises at supper, prepares himself and proceeds to wash the disciples' feet.
- 3) vs. 6-8. Peter asks, Do you do this to me? Jesus says, You will understand it later. Peter answers, You shall not do it. Jesus replies, Then you have no part with me.
- 4) vs. 9-11. Peter says, Wash my hands too and head. Jesus says, After bathing, only the feet need washing; so it is with you all, except one (knowing his betrayer).
- 5) vs. 12-17. Having finished he says, Know that I, whom you rightly call Master and Lord—and the Lord is his servant's superior—have washed your feet as an example of what you should do to each other. Do this and be blessed.
- 6) vs. 18-20. I mean all except the one who fulfils the scripture "my table companion betrays me." Let my telling you of him prove that I am. To receive my messenger is to receive me and him that sent me.

2. A Lesson of Love's Service:* As Thursday evening comes on, Jesus, although . . . , now loves them to the full because As supper begins, even though Judas is now ready to betray him, he rises and, for the very reason that . . . , makes preparations to wash the disciples' feet and does so in spite of Peter's opposition, which he meets by saying Then he declares, "This action of mine is an example to you of Why? For two reasons, my position among you and your consequent attitude toward me." He adds, "Still I do not mean the one here who is my betrayer. Of him I speak beforehand that the result of his deed may Know, too, that you are to represent not me only but also my Father."

*With the beginning of this last "Part" the student is fitted and will be expected to undertake more of the actual work of preparing these statements, instead of merely criticising and improving them as heretofore. Only the more general outline will be given, and that with omissions here and there, to be filled out as the student may decide. It is hoped that real work will be done according to the examples already given which are sufficient to suggest what is desired.

3. Re-examination of the Material :*

1. Words and Phrases :

- 1) *Unto the end* (v. 1), cf. marg.
- 2) *riseth from supper* (v. 4), (a) supper had been going on, (b) could this have been the feet-washing customary at the beginning of a meal?
- 3) *hereafter* (v. 7), when? CBJ.
- 4) *no part with me* (v. 8), is this (a) "no relation to me," or (b) "no share in the work that I am doing?"

2. Connections of Thought :

- 1) *Now before*, etc. (v. 1), is this (a) a general introduction to this "part," i. e. (1) the manifestation of the Father to the world is over, (2) *but* Jesus will make a crowning manifestation of love in deed and word unto his disciples—or (b) an introduction to this section?
- 2) *having . . . put . . . knowing*, etc. (vs. 2-4), study connections of thought of subordinate and principal parts of this sentence.
- 3) *so he cometh* (v. 6), does this imply that others had been washed?
- 4) *Jesus answered*, etc. (v. 7), how is this an answer to the question of v. 6?
- 5) *but that*, etc. (v. 18), cf. CBJ.
- 6) *from henceforth*, etc. (v. 19), is this (a) I have not previously told you anything beforehand, (b) but now I do tell you this thing, (c) and will tell you other things, (d) that my predictive power may prove my Messiahship?

3. Manners and Customs :

Study the custom of feet-washing (a) as practiced in oriental countries, (b) as done here, (c) as a model for the followers of Jesus.

4. Historical Points :

Before the feast, etc. (v. 1), how long before, (a) some evenings, or (b) that same evening?

5. Comparison of Material :

V. 10. Cf. CBJ.

6. Literary Data :

- 1) Note (a) familiar words, (b) the style of vs. 1-4.
- 2) Consider the character of Peter as portrayed here, (a) as by one who knew him, (b) in comparison with the portrait in the other Gospels.

7. Review :

After a careful study on the above and other points the student may review 1 and 2.

4. Religious Teaching: *To be a fellow-worker with the Christ one must enter into his spirit—the spirit of service rising out of love.*

* Henceforth suggestions and questions will predominate in this division of the work, calling for more original thought and investigation on the student's part. Many points will be omitted which are treated in the Cambridge Bible commentary on John, use of which, or some similar work, on the part of the student, is presupposed. Reference to it will be made by the letters CBJ.

§ 2. Chapter 13:21-30.

1. The Scripture Material:

- 1) V. 21. Having thus said, Jesus, troubled, declares. One of you shall betray me.
- 2) vs. 22-24. The disciples being in doubt, Simon by a gesture asks the beloved disciple, reclining upon Jesus, to tell.
- 3) vs. 25, 26. He leans back and learns from Jesus that it is one to whom he shall give the sop. He gives it to Judas Iscariot.
- 4) vs. 27-30. Whereupon Satan enters into Judas and Jesus says, Do your work quickly. They think Jesus meant that, as Judas had the bag, he should buy for the feast or give to the poor. He goes out. It is night.

2. The Betrayer disclosed and separated: After these words Jesus, with an inward shudder, solemnly says
 . . . While they look questioningly at one another, Peter nods to the especially loved disciple of Jesus, who is at his right, to find out who it is. He leans back upon Jesus and to his question Jesus says, "I will give the dipped morsel to him." Judas son of Simon Iscariot is thus pointed out, and Jesus adds, "Be quick about your work." He goes out into the night, while the disciples

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Was troubled* (v. 21), cf. 11:33; 12:27.
- 2) *testified*, why this word?
- 3) *as he was* (v. 25), i. e. from the position he had occupied.
- 4) *giveth it*, etc. (v. 26), did this mean any more than to point out the traitor?
- 5) *entered Satan* (v. 27), note the advance from v. 2.
- 6) *no man knew* (v. 28), (a) was Peter's question in an undertone? (b) did the others, therefore, remain ignorant? (c) or was it all, though seen and heard, incomprehensible?
- 7) *for the feast* (v. 29), (a) had the feast begun? (b) did the disciples expect to eat this "feast" with Jesus?

2. Connections of Thought:

- 1) *Simon Peter, therefore*, etc. (v. 24), trace the relations of thought with the preceding verse.
- 2) *Jesus, therefore, said*, etc. (v. 27), cf. CBJ.

3. Manners and Customs:

- 1) *If the table reclining* (v. 23), (a) cf. the original custom, (b) make clear the situation here.
- 2) *dip the sop* (v. 26), is this (a) simply the morsel which Jesus happened to hold, or (b) the passover morsel which was dipped in the charoseth? (c) consider how this decision bears on the determination of the character and date of this meal.
- 3) *give . . . to the poor* (v. 29), (a) note the custom of passover benevolence (Deut. 15: 24), (b) is this referred to here?

4. Literary Data:

- 1) Note any familiar words.
- 2) *one of his disciples whom*, etc. (v. 23), (a) note reference to an unnamed disciple, (b) would the author of this Gospel so refer to himself? (c) consider whether the title is applicable to John the apostle.

5. Comparison of Material:

Read the accounts in the Synoptical Gospels parallel to this discovery of the betrayer and observe additional material.

6. Review:

Review the material of 1 and 2 in the light of further study.

4. Religious Teaching: *The love of Jesus for the one who is already on the point of yielding himself up utterly to evil cannot but manifest itself even now. Yet that love resisted and spurned becomes the occasion by which Satan wins his completest triumph over the self-abandoned soul.*

§ 3. Chapter 13: 31—14: 31. The First Conversation.

REMARK.—With the departure of the betrayer all hindrance to free intercourse of thought and feeling between Jesus and his loved ones is removed. He is to begin to reveal to them the deepest and most essential truths regarding himself and his relations to God and themselves. Yet this intercourse is to take the form of a familiar conversation in which question and answer disclose the confidential and even homely intimacy which exists between the Master and his friends.

¶ 1. Chapter 13: 31—14: 7.

1. The Scripture Material:

- 1) Vs. 31, 32. The Son of man is now to be glorified in God and God in him.
- 2) v. 33. Children, after a little, I go and you shall seek me in vain.
- 3) vs. 34, 35. I give you a new law that you love one another as I have loved you and thus prove to all that you are my disciples.

- 4) vs. 36-38. Simon says, Lord where do you go? Jesus answers, Where you cannot come till later. He replies, Why not, as I will die for you. Jesus says, Indeed! You will deny me thrice before the cock crows.
- 5) 14: 1. Do not be disturbed; believe in God and in me.
- 6) vs. 2-4. Many are the dwelling places in the Father's house; to prepare your place I go away; then I will come and you shall be with me. You know the way I go.
- 7) vs. 5-7. Thomas objects that not knowing whither he goes they cannot know the way. He answers, I am the truth and the life and thus the only way to the Father. In knowing me you know Him.

2. My Exaltation is at hand though Separation from you:

"Now my glorification approaches. I am soon to leave you, my children, but you must love one another." When Peter asks where he goes, Jesus replies, "Where you will come sometime, not now, for you are not ready though you may think you are. Be ye not anxious. Put your trust in God and in me. I am only going where I shall better fit you for your work and join you in it. Do you ask, 'Whither' and 'the way,' Thomas? I go to the Father, and because I possess and show forth the truth and the life, I am the way to Him—the only way."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Now is* (v. 31), lit. "now was," significance of past tense?
- 2) *in himself* (v. 32), is this more than "in fellowship with himself?"
- 3) *new commandment* (v. 34), new (a) in substance, (b) form, (c) scope, or (d) motive?
- 4) *my Father's house* (14: 2), i. e. either (a) heaven, or (b) the universe?
- 5) *many mansions*, i. e. (a) dwelling places many in number, (b) all in the "house."
- 6) *place*, i. e. opportunity for larger development and usefulness.
- 7) *I come again* (v. 3), i. e. "I am coming," "keep coming."
- 8) *from henceforth* (v. 7), i. e. since when?

2. Connections of Thought:

- 1) *V. 33*, note connection with preceding vs., i. e. my glorification involves separation from you.
- 2) *let not your heart*, etc. (14: 1), i. e. (a) I have been speaking about my leaving you, (b) and the thought of my death (13: 37) is suggested, (c) but let not fears arising from these things distress you.

3) vs. 2, 3, i. e. (a) do not be distressed, (b) it is all my Father's house wherever we are and however separated, (c) hence it is not real separation, (d) for the apparent separation is only to open the way of usefulness for you, (e) in which I am still to be a factor and a power.

4) *I am the way*, etc. (v. 6), i. e. (a) I am perfect truth and real life, (b) and so in looking upon and knowing me you see the way to the place I depart to, (c) the way and its character should tell you what the end is, namely the Father, (d) the only way to know and see Him is through me.

3. Comparison of Material :

- 1) With 13: 36-38 cf. parallel material in the Synoptics.
- 2) Consider at which point in this narrative the institution of the Supper as narrated in the other Gospels is to be placed.

4. Literary Data :

- 1) Note familiar and characteristic words.
- 2) Observe any signs of an eye-witness.

5. Review :

The student may review as before points 1 and 2.

4. Religious Teaching : *Jesus declares that belief in God, trust in the Highest and Holiest, is in its truest sense belief, trust in Himself. He interprets God to us and offers Himself as the centre of the deepest religious life, the source of calmness and peace.*

¶ 2. Chapter 14:8-24.

1. The Scripture Material :

- 1) Vs. 8, 9. Philip says, To see the Father would satisfy us. Jesus replies, Can you have seen me so long and not known that to see me is to see Him?
- 2) vs. 10, 11. Do you not believe that my words and works are the Father's, who is in me? Believe me on this point, at least in view of the works.
- 3) v. 12. Truly, he who believes on me shall do my works and greater ones, for I go to the Father.
- 4) vs. 13, 14. Whatever you ask me in my name I will do, that the Son may bring glory to the Father.
- 5) vs. 15-17. If you love me and obey me, I will obtain from the Father another Comforter, the Spirit of truth, to be with you forever, abiding in you, not in the world, which knows him not.
- 6) vs. 18-20. I will not desert you but return ; you see me though I leave the world ; you shall live because I live. Then you shall know the fellowship of the Father, myself and you.

- 7) v. 21. To keep my commandments is to love me, and that means the love of the Father and my love and manifestation to you.
- 8) vs. 22-24. Judas asks, Why manifest yourself to us and not to the world. Jesus replies, Love of me leads to obeying me, and those who love not, obey not my words or rather the Father's word. To the obedient we come and there dwell.

2. Such Separation means greater Blessing to you if you love me: To Philip's remark that if they could only see the Father they would be satisfied, Jesus answers, "I have been revealing myself to you, Philip, and in me you see the Father for He abides in me speaking and acting. Do you all fail to believe me? Judge from the works then. And such works and greater ones are possible to those who accept me for I go to the Father. He is to be exalted by my granting all your requests. But you must love and obey me. Then will the Father send another Helper who will abide in you as my representative. So I will be with you still and you will live in fellowship with the Father and with me. Not to the world that loves me not, but to you who love me and obey me will I reveal myself, and you shall receive the abiding presence and love of the Father and of me."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Show us* (v. 8), how did he wish this manifestation to be made?
- 2) *sufficeth us*, i. e. (a) is sufficient to comfort and encourage us, or (b) is adequate to our conceptions and desires, (c) what sort of a spirit is manifested?
- 3) *another* (v. 16), than whom?
- 4) *comforter*, (a) cf. marg. for other translations, (b) note also the idea of "representation," (1) Jesus represented man before the Father, (2) the Spirit represents Jesus before the believer.
- 5) *in that day* (v. 20), is this (a) the Last Day, (b) Pentecost, or (c) the day of Jesus' departure and the Advocate's coming?
- 6) *not unto the world*, etc. (v. 22), what is the difficulty here?

2. Connections of Thought:

- 1) *The words that I say*, etc. (v. 10), study the argument, CBJ.
- 2) *verily, verily*, etc. (v. 12), i. e. (a) my works are the Father's works, (b) he that trusts himself to me shall do the same, (c) and more, (d) because I come into a new and closer relation to the Father, (e) and so I bring those who are believers in me into this new relation, (f) vs. 13, 14, and I shall do anything they ask, (g) provided that their petitions are offered in the spirit of the Son.

3) *if ye love me*, etc. (v. 15), study the connection with the preceding, CBJ.

4) *I will not leave you*, etc. (v. 18), i. e. (a) my representative is with you, (b) *and so* I come to you, etc.

5) *because I live*, etc. (v. 19), better as in marg., i. e. (a) you see me face to face and will continue to do so, (b) because I continue to live and you in my life also live.

6) *ye shall know*, etc. (v. 20), i. e. (a) shall come to know by experience, not all at once, (b) the perfect fellowship, (c) which comes through the glorification of Jesus and the Advocate's coming.

7) v. 21, i. e. (a) this fellowship is one of love, (b) your love leads to obedience, (c) and our common love brings the manifestation of myself.

3. Review :

The student may use any material gathered above in the review of 1 and 2.

4. Religious Teaching : *Discipleship to Jesus the Christ involves three things, love, practical obedience and their outcome, fellowship with the Divine.*

3. Chapter 14 : 25-31.

1. The Scripture Material :

1) Vs. 25, 26. So I speak while with you. The Helper from the Father in my name will give you all needful instruction.

2) v. 27. I give you my own peace. Be not anxious.

3) vs. 28, 29. I told you that I was going and coming again. Your love should have made you glad that I was going to the mightier Father. When I go, remember that I told you and believe.

4) vs. 30, 31. My words with you shall now be few, for the prince of this world seeks in vain to overcome me, that men may know that I love the Father and keep his commandments. Let us go.

2. Be strong, therefore : The words which I have spoken while with you will be recalled and made clear to you by the Helper, my representative, the Holy Spirit. I leave you the peace that I enjoy. Instead of being anxious, you should be joyful, if you love me, because I go to the Father with Whom is greater power to bless and help you. Remember how I told you of this and then believe. The ruler of the world is soon to come—with no relation to me except that through his coming . . . ; and so our words must be few. Let us go.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *These things* (v. 25), i. e. (a) all my earthly teachings, or (b) these particular words?
- 2) *in my name* (v. 26), (a) with the purpose of representing my name, (b) what name?
- 3) *all things*, without limitations?
- 4) *as the world giveth* (v. 27), in kind or motive?
- 5) *greater than I* (v. 28), in what sense?
- 6) *prince of this world* (v. 30), cf. 12 : 31.
- 7) *hath nothing in me*, is this (a) has no power over me, or (b) has no relation to me?

2. Connections of Thought :

- 1) *If ye loved me*, etc. (v. 23), i. e. (a) instead of sorrow you should have joy, (b) at my going to the Father, (c) i. e. if you really loved me and had my interests and the best interests of my work at heart, (d) for the Father is greater than I am, and (e) with Him I can and will do more for you and this work.
- 2) *but that the world*, etc. (v. 31), i. e. (a) the prince of this world draws near to me, (b) he has no point of relation to me, has no possessions in me, (c) except in one respect which is the divine purpose, (d) that, through his coming, (1) the world may know my love to the Father and (2) my obedience to His will.

3. Review :

With the results of this work, points 1 and 2 may be reviewed.

4. Religious Teaching : *The absence of Jesus the Christ in the flesh is His presence in the Spirit in mightier power to help, to teach, to strengthen His disciples in their conduct of His kingdom and work. But to know and enjoy this the disciple must in love and in faith accept his Lord's assurance and take His point of view.*

GENERAL FEATURES OF SEMITIC RELIGIONS.*

By Prof. MORRIS JASTROW, Jr.,

The University of Pennsylvania.

The Semites: Who They were and Their General Character—The Four Great Semitic Cultures: the Babylonio-Assyrian, the Phœnician, the Hebrew, the Arabic—Their Influence on the Course of Civilization—The Distinctive Features of Each and the Traits they Possess in Common—Renan's Hypothesis of their Tendency to Monotheism—Method of Ascertaining the Religious Ideas among the Early Semites previous to the Rise of Culture among Them—Survivals in Customs and Rites—The Testimony borne by Language—The Value of Traditions and Legendary Lore—The Mental Horizon of the Early Semites—Nomadic and Agricultural Life—Their Views of Nature and Animal Life—Identification of all Varieties of Life the Keynote to an Understanding of their Thought and Customs—Institutions and Rites of the Semites—Animism and Totemism among Them—The Theory of "Sympathetic Magic" as an Explanation of Image and Object Worship—Sanctity and *Taboo*—Sacred Objects, Places and Persons—The Significance of the "Name" among Them—Talismans and Sacred Formulæ—Gods and Spirits—The Blood Covenant: its Scope and Various Forms—Sacrifice and Tribute—Expiatory Rites—Views of Death and the Future Life—Religion and the Social Life—The Family and the Tribe—The Religious Significance of Family Events and Tribal Gatherings—The *Ger* and the *Goël*—Retrospect—Concluding Remarks.

SELECTED REFERENCES TO THE LITERATURE OF THE GENERAL SUBJECT.

- W. ROBERTSON SMITH.—*The Religion of the Semites*. I, The Fundamental Institutions (London and New York, 1890). This work, which is the first serious attempt at a comprehensive study of the subject, will be complete in three parts, but even the first volume by itself is a perfect treasure-house of well-arranged facts and suggestive discussions on these facts. In addition to the value of the work for the student of Semitic religions, it marks, as Mr. Frazier well says, "A new departure in the historical study of religion."
- TH. NOELDEKE's article, "The Semitic Languages," in the *Encyclopædia Britannica*.
- FR. HOMMEL.—*Die Semitischen Völker und Sprachen* (Leipzig, 1883).
- ERNEST RENAN.—*Histoire Générale et Système Comparé des Langues Sémitiques* (5th edition. Paris, 1878); especially the first part (pp. 1-100,) which contains a discussion of the general character of the Semites.
- Against Renan's hypothesis of the tendency to Monotheism among the Semites, see CHWOLSON, *Die Semitischen Völker* (Berlin, 1872).
- ERNEST RENAN.—*De la Part des Peuples Sémitiques dans l'Histoire de la Civilisation* (7th edition, Paris, 1875).

* The Syllabus of a lecture delivered in Association Hall, Philadelphia, in a series on Ancient Religions, under the direction of the Lecture Association of the University of Pennsylvania. The broad treatment and the suggestive references will be found helpful.

BABYLONIO-ASSYRIAN.

- A. H. SAYCE.—*Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians* (Hibbert Lectures). London, Williams and Norgate, 1887.
- C. B. TIELE.—*Babylonisch-Assyrische Geschichte* (Gotha, Perthes, 1886); especially Chapter V, *Die Babylonisch-Assyrische Kultur* (pp. 485-616).

PHENICIA.

- R. PIETSCHMAN.—*Geschichte der Phönizier* (Berlin, Grote, 1889).

HEBREW.

In view of the many still unsolved problems in ancient Israelitish history, no wholly satisfactory treatment of the subject has as yet appeared. Stanley's *History of the Jewish Church* is still of value, but has in many essential points been superseded by subsequent researches. Scholars are pretty generally agreed in regarding as the standard work at present Bernard Stade, *Geschichte des Volkes Israel* (Grote, Berlin, 1887-88, 2 vols). An English translation of this work is a desideratum. It embodies the ascertained results of modern scholarship with a not too large addition of personal hypothesis. For those already familiar with the subject, Ernest Renan's scholarly and brilliant work, *Histoire du Peuple d'Israel* (Paris, 1886-1890), the third volume of which has just appeared, will prove most valuable and profoundly suggestive. At the same time, it is proper to caution those approaching the subject for the first time against certain theories in the work peculiar to Renan and which must be viewed as such. An English translation of the first two volumes under the title, *History of Israel*, has been published by Roberts Bros., Boston, and the third volume is announced.

JULIUS WELLHAUSEN.—*Prolegomena to the History of Israel* (Edinburgh, 1884).

W. ROBERTSON SMITH.—*The Old Testament in the Jewish Church* (New York, 1881).

A. KUENEN.—*The Religion of Israel to the Fall of the Jewish State*, 3 vols. (London, 1882).

JOHN FENTON.—*Early Hebrew Life* (London, 1870).

[This list might be indefinitely extended, and only the standard works of a general character have been included.]

ARABIC.

W. ROBERTSON SMITH.—*Marriage and Kinship in Early Arabia* (Williams and Norgate, 1887).

JULIUS WELLHAUSEN.—*Reste Arabischen Heidenthums* (Berlin, Reimer, 1887).

A. VON KREMER.—*Culturgeschichte des Orients unter den Chalifen* (Wien, Braunmueller, 1875. 2 vols.).

THEODOR NOELDEKE.—*Das Leben Muhammed's* (Hanover, Ruempler, 1863).

A capital sketch. See also the same author's excellent article on the Coran, in the *Encyclopædia Britannica*, 9th edition. The most complete biographies of Mohammed are those of Aloys Sprenger in German, *Das Leben und die Lehre des Mohammed*, 3 vols., 2d edition, Berlin, 1869; and Sir William Muir, *The Life of Mahomet and the History of Islam*, 4 vols.; London, 1858-61. Of the two, the German is the more impartial. The standard work on Islam in general is now August Mueller, *Der Islam im Morgen-und-Abendlande* (Berlin, Grote, 1888). 2 vols.

Correspondence.

July 9th, 1891.

EDITOR OLD AND NEW TESTAMENT STUDENT:—

I read with much interest the interpretation of John 20:27 by Dr. Thomas Laurie in the July issue of the STUDENT, and whilst I fully agree with him in his negation of any bodily deformity remaining on the saints in heaven, I must nevertheless take issue with the logical steps by which he arrives at this conclusion. It seems to me that all the proof passages and facts of the Resurrection History which he adduces to demonstrate that the "visibility of the marks of Christ's wounds varied with the needs of the moment," really prove quite the reverse. In the first place he thinks that Mary Magdalene would certainly have said *something* about the wounds had they been visible when she "stooped to clasp those blessed feet," and because no remark issued from her lips, therefore, he thinks, the wounds were not in or on Christ's body at that moment, or at least were unseen. Now there is no record that Mary Magdalene *alone* thus worshipped Christ. It was Mary Magdalene and the "other Mary," *two* Maries, who, returning from the tomb and the vision of an angel "with fear and great dread," i. e. very much excited, met Jesus and at once fell at His feet, took hold of them and worshipped Him. The very fact that both of them fell at His feet indicates, to my mind, that they both *instinctively* glanced thither for evidences to identify their crucified Lord, and seeing the wound-prints, those unmistakable and touching proofs of Christ's sufferings, in an ecstasy of love and devotion they cast themselves down to worship and adore. Moreover, under the intense excitement and deep joy of this meeting and of the immediately preceding events, it would have been very unnatural indeed for either of the Maries to stop to reason much less to *speak* of the scars on Christ's body. Their whole soul was completely absorbed in the presence, love and person of their dear Master, and very little of the process of thinking was possible. Their overwhelming feelings rendered them speechless. They simply longed to retain Him, and the prostration at His feet was instinctive, uncontrollable. The wound marks might easily have been there, and yet the women in their excitement may not have noticed them. But I am inclined to the former view, that they fell at His feet perhaps to kiss those dear tokens of their Lord's love and sufferings, and bathe them with tears of unspeakable joy. In either case the wound marks were there.

In the second place Dr. Laurie thinks that Cleopas and his companion would certainly have recognized their eloquent Fellow-traveler long before the breaking of bread at Emmaus, if the wound prints had been present on His hands and feet during that memorable walk. Luke 24:16 explains the situation, I should think, very clearly. "Their eyes were holden that they should not know Him." Jesus had His own reasons for casting a mist as it were over their eyes. The miracle (daze?) was in *them*, not in Him. It seems therefore more natural to believe that the marks of the crucifixion were present on the hands, feet and side of our risen Master during the first part of the 40 days. For they certainly were there when He suddenly stood in the midst of the eleven in that locked inner room, for He freely showed them to all. When

Thomas heard of it, he too wanted the same proof that had been given to the rest. And he received it. Observe that all these appearances were in the *early* part of the mysterious 40 days. The available evidence on His appearances during the latter part of that period is found in Matt. 28:16, 17, and 1 Cor. 16:6, both of which narrate events shortly before the ascension. Matthew says, "The eleven disciples went away into Galilee, unto the mountain where Jesus had appointed them. And when they saw him they worshipped him: but some doubted." That last clause is a significant one. Why did they doubt, they to whom He had so often appeared, to whom the wound marks were so clearly shown? I am inclined to suspect that there had been a *gradual disappearance* of those scars in consequence of a *gradual change* in the resurrection body itself. The discussion of the possibility and probability of this qualitative mutation in the elements of Christ's resurrection body, would lead me far astray from the purpose of this note. Suffice it to say that the above view throws considerable light on the nature and purpose of the 40 days interval. That interval was necessary for Christ Himself as well as for the faith of His disciples. The fact therefore that some of the eleven doubted seems to me to be a strong hint that the marks on Christ's body which had been to the disciples the clearest proofs of their Lord's identity and of the reality of the resurrection, had disappeared, and Christ stood before them with His perfect, glorified body. They noticed the change and some accordingly "doubted."

This view makes Christ's wounds real, and not magical. For the theory of accommodation which holds that Jesus could and did cause His wounds to appear and disappear for the convenient instruction of His friends, strikes me as reducing Christ's dignity and consistency of life. He never *before* did anything magically. He never showed signs merely to accommodate the curious. This consistency of His life and work He certainly would not mar by yielding to such motives at its glorious close.

Objection might here be raised, that if it will be possible for the surviving saints to put on incorruptible immortality "in the twinkling of an eye" at the last trump, why was it impossible for a similar change to take place in Christ's body? All admit the possibility, I suppose, but the question here is, Did an instantaneous change actually occur in the body of *Jesus*? I think the evidence tends strongly to a reply in the categorical *negative*. Moreover at the last trump, the change from mortality to immortality will not be repeated over and over again in a sort of a magical succession of mutations, but it will be once for all, and permanent thereafter.

A far knottier problem of exegesis lurks in Matt. 18:8, 9 than is found either in John 20:27 or 1 Cor. 15:52. There steps forth from this difficult passage the same stern question, Shall the future body be maimed, or halt? The usual figurative interpretation seems to me inadequate, inasmuch as *whatever* it be that is maimed or halt, *that* is what enters "life," whether it be the believer's natural body, the body of sin (the usual meaning given), or the spiritual body. How can the last be maimed? And how can the body of sin, whether maimed or not, be permitted to enter "life" at all? For the word "life" is antithetic to "eternal fire," "hell of fire," and evidently refers to the state of the blessed in heaven. I simply put the difficulty, waiving any present discussion of the same. The passage bears directly on the subject of Dr. Laurie's paper.

[Rev.] STANLEY L. KREBS.

St. Andrew's Reformed Church, Reading, Pa.

Biblical Notes.

The Authority of Christ. In what did the authority of Jesus Christ consist and how did it lay hold of men? The question is not often directly and carefully considered. In his *Pastor Pastorum* Latham answers it with quite a little fullness of detail. He says that this authority took hold of men (1) in bringing to the birth, within men, thoughts which were lying in embryo in their own hearts; e. g., he asserted that God was the Father not only of the nation but of every individual in it, and men said, "we always thought it must be so, and so it is." Again (2) He not only told men that they were God's children but *treated* them as such. This notion lay very deep in the hearts of the children of Israel, even the poorest in Galilee; and when the Lord brought it to light, men listened to Him with breathless respect. (3) The scribes had one set of ideas for themselves and a lower set for the people they taught. But Jesus had but one set of teachings and urged them upon all, flattered none and yet thought the noblest and highest truth meant for the poorest. This took hold of men's hearts. (4) He assumed a certain positive authority, in the Sermon on the Mount, by putting His own commands in contrast with the written Law. A teaching which claimed authority coordinate with that of Moses might well startle the multitude.

The Form of Our Lord's Teaching. Latham also gathers some interesting points about the public teaching of our Lord, especially the Sermon on the Mount, the form of its deliverance. It was noticeable that, in contrast with the scribes, he cites no authorities while they overwhelmed men with quotations. He gave nobody else's opinions. He tells people what they ought to do as he sees their duty. Again, he uses the natural rhetoric of earnest speech, beginning with the unexpected and thus arresting attention. Moreover, his speech is not a code of laws. Men had enough precepts. So he puts his injunctions into such strong forms and uses as examples such extreme cases that men see that he has in mind principles not rules. He makes no exceptions. All is broad, and strong and simple. His purpose is to leave seed thoughts in men's minds to be carried in men's memories. Therefore he embodies them in terse sayings, illustrated by cases which are familiar but extreme.

The writer adds that "nothing in our Lord's ministry impresses me more than the extraordinary sobriety of the whole movement. We hear nothing of religious transports or ecstatic devotion. People listen in awe as to a communication made from above. They never dare to applaud. He is too much above them for that. . . . True human freedom was with Him a sacred thing and a man is not free when he is fascinated by fervid oratory, or when he is intoxicated by religious fanaticism. . . . One cause of this sobriety of the great movement may be found in the elevation and tone of authority which has just been spoken of as characterizing our Lord. He seemed to move on a plane parallel indeed to that of man, but a little above it."

The Choice of the Apostles. No doubt there were many reasons which concurred in Jesus' mind in favor of the choice of the particular men whom He did choose as his apostles. But there was one fundamental thing by which He was moved, according to Mr. Latham, and that was their fitness for *testifying to facts*. "It is this character of witnesses which distinguishes the Apostles from all other depositories of a Master's cause." "In the character of appointed witnesses of the Resurrection they stood alone," "I find," says he, "in the Twelve a special fitness for the particular work which it fell to them to perform. They brought to the attestation of the Resurrection *the concurring evidence of eleven eye-witnesses, simple, truth-loving, matter-of-fact men, of different types of mind.*" The author develops at some length the various elements of this italicized statement. (1) Consider the unanimity of the eleven in their testimony to this fact. The chances against the agreement of the entire body in an illusion or a misrepresentation are enormous. (2) The apostles conveyed the impression, in their testimony as given in the Acts and Epistles, of certainty, settled and serene. They had not been always so. (3) The difference in character among them is marked. Yet they agreed in their story when (a) they neither had any of the objects of human desire to gain by their agreement (b) nor were they mastered by any leader among them but were men of independent mind accustomed to dispute and disagree. That any eleven should thus agree is strange; that this particular eleven should do so is stranger still. (4) But though each individual had his specific character, they had one fundamental element in common. They belonged to the lower middle class, plain and homely in mind, talk and action. They are literal-minded, matter-of-fact, practical, laboring men. Such men are good witnesses, for they have eyes for everything. Thus two points are made. The apostles were singularly adapted for giving testimony to a fact—and if such men were picked out, it must have been in view of some great event for which witnesses were required. This is exactly what Christianity does centre in—a stupendous Fact.

Notes on Passages in James. In the exposition of Dr. Plummer are some interesting interpretations of special passages a few of which may be briefly reproduced:

1. James 1:9, *and the rich in that he is made low*. This humiliation is not that of Christian submission. The rich unbeliever is meant. The passage is one of severe irony. "Let the brother of low degree glory in his high estate; and the rich man—what is he to glory in?—let him glory in the only thing upon which he can count with certainty, viz., his being brought low; because as the flower of the grass he shall pass away."

2. 4:5, 6. These two verses are very difficult. Three questions arise, (1) Are two Scriptures quoted or only one? (2) Who is it that "longeth" or "lusteth?" is it God, or the Holy Spirit, or our own human spirit? What is it that is longed for by God or the Spirit? In reply to (1) it is held that here is a condensation of several utterances in the Old Testament. In respect to (2) it is maintained that the good sense of the verb i. e., "longeth" is more in harmony with New Testament usage. The most satisfactory rendering then makes the Holy Spirit the subject, "Even unto jealousy doth the Spirit which He made to dwell in us yearn," and (3) that for which the Spirit yearns is "ourselves." "God is a jealous God, and the Divine love is a jealous love; it

brooks no rival. And when his Spirit takes up its abode in us, it cannot rest until it possesses us wholly, to the exclusion of all alien affections."

3. James 5: 19, 20 *shall cover a multitude of sins*. Whose sins? Not the sins of him who converts the erring brother. Against this are two reasons (1) Nowhere else in Scripture do we find such a doctrine that a man may cover his own sins by inducing another sinner to repent. The opposite is not obscurely intimated e. g., in 1 Cor. 9: 27. (2) James could not have contemplated the possibility of a Christian undertaking the task of converting others while his own conscience was burdened with a multitude of sins. It is the sins of the converted sinner that are covered. The phrase "cover sins" reminds one of Ps. 32: 1 and it seems to have been common among the Jews.

4. James 5: 14, 15, *anointing him with oil*, etc. In respect to this debated passage, the writer thinks that it is most probable that the purpose intended for the oil to serve was either to be the channel or instrument of a supernatural cure or an aid to the sick person's faith. And the reason why oil was selected was that it was believed to have healing properties. It is obvious, on the one hand that James does not recommend this oil merely as medicine, for he does not say that the oil shall cure, nor yet that the oil with prayer shall do so, and more than that, the anointing is to be done by the elders which would not be necessary if it were merely medicinal. "On the other hand, it seems to be too much to say that the anointing had nothing to do with bodily healing at all and was simply a means of grace for the sick."

Tirosh and Yayin. In the recent number of the *Journal of Biblical Literature* (vol. x. 1), Prof. H. G. Mitchell offers the results of a special examination of these words. *Tirosh* is frequently applied to the juice of the grape while it is still in the fruit or when it has just been expressed by man. Wine as a product generally takes this name and in the majority of cases it is regarded as a good. The reason for prizing it was that it finally became wine (Mic. 6: 15). Deut. 14: 23, shows that the juice of the grape is tithed as *tirosh* but drunk as *yayin*. In all the cases it is the promise that is in the *tirosh* which makes it either desirable or harmful. *Yayin* is used of wine as a drink which had an important place in the life of the Hebrews. It was prized for its flavor and the exhilaration it produced (Ps. 104: 15). The use of wine is commended, the abuse is condemned. The priests were forbidden its use because of the frailty of human nature. The Nazarites were forbidden because thus they could best indicate their separation from their fellows. The Rechabites are commended not because they abstained from wine simply but for honoring the rule of their ancestor. This rule also forbade them to live in houses and sow seed. Jeremiah was teaching a lesson of fidelity to God from their example of fidelity to Jonadab. *Tirosh* and *Yayin*, then, denote not two kinds of wine but the same wine at different stages, before and after fermentation. At first it is regarded as a simple product of husbandry and valued for the promise that is in it. Finally it is treated as a drink, and praised or condemned as it is used or abused. It is prohibited only to certain persons at certain times or for exceptional reasons.

The Greek of the Apocalypse. The peculiar character of the language in which the Apocalypse is written and the difficulty of understanding how the same person could have written in two styles so different as that of the Gospel of John and this of the Apocalypse have long occupied the attention of

scholars. Mr. Simcox in his "Writers of the New Testament" has this to say about the subject. "The language of the Revelation of St. John is Hebraistic Greek in a different sense from that in which the term will apply to any other part of the New Testament, unless possibly to some elements in the Synoptic Gospels. The other books are written by men who habitually spoke and wrote Greek, though not Greek of the purest kind; this seems the work of a man whose knowledge of Greek was imperfect, or at all events to whom Greek was a foreign language. If the Apocalypse and the Gospel are to be ascribed to the same author, it seems hard to find any way of accounting for the difference between their language except this—that the Gospel is the later work by many years, and that in the meantime the author had, not matured his Greek style, but had learnt the conditions necessary to be observed if one was to write in Greek, not in a language which is not Greek." He wisely adds concerning the peculiarities in the Apocalypse that the eccentricities "consist much oftener in disregard of the laws of Greek idiom than either in blank ignorance of those laws, or in disregard of the general laws of language; and that sometimes at least, when the laws of language are broken, it is because either the Greek language, or all human speech, is unaccustomed or inadequate to express what the seer has to express." And he notes that the great majority of the irregularities of the book are irregularities *ou phusei alla nomo*, while in some of them the irregularity has a distinct and important meaning.

Is the Devil a Person? In discussing James 4: 7, "Resist the devil," etc., Dr. Plummer declares that James, quite as much as Peter, Paul, or John, speaks of the chief power of evil as a person. The passage, he holds, is not intelligible on any other interpretation. James "was probably well aware of the teaching of Jesus Christ." "If the belief in a personal power of evil is a superstition, Jesus Christ had ample opportunities of correcting it; and He not only stedfastly abstained from doing so but in very marked ways, both by His acts and by His teaching, He did a great deal to encourage and inculcate the belief." Plummer then proceeds to quote and explain the following passage from a former volume of his writings:—"It has been said that if there were no God we should have to invent one; and with almost equal truth we might say that if there were no devil we should have to invent one. Without a belief in God bad men would have little to induce them to conquer their evil passions; without a belief in a devil good men would have little hope of ever being able to do so." This latter statement he explains to mean that if good men had to believe that all the devilish suggestions that rise up into the mind come from themselves alone they might well despair of victory over them or of curing a nature that could produce them. But when they know that another power outside of their personality is the source, they can hope that by the help of God they will be able to conquer. The thought is very suggestive and the argument which it contains is worth considering.

Synopses of Important Articles.

The Lord's Prayer.—Two articles have recently appeared dealing with points connected with the Lord's Prayer. The first* discusses the rendering *daily bread*. In this model of Christian prayer it would be expected that all the petitions would be clearly understood from the beginning. But on the contrary this word "daily" by which the R. V. translated the Greek *epiousios* is a very uncertain rendering for that mysterious word. In trying to determine the meaning we note (1) the testimony of tradition; (a) The Aramaic vernacular for this word is handed down as *mahar*, "to-morrow." This is very weighty evidence. (b) The old Latin version had *quotidianum*, "daily." But as one Latin father pointed out, this word was never intended to represent the original but rather a confession of ignorance as to the meaning of the original. (c) The Syriac has a word meaning "of our need," "needful." This is important from its antiquity, and its relation to the original Aramaic. (d) Jerome's Latin version uses for this word *supersubstantialem*, "super-substantial." The fathers are divided between these various interpretations but their comments and discussions center about two points, first, that we are not to be anxious about bodily food or for the temporal morrow and may therefore only ask for one day's food and that the one very present and not the coming day, and, second, that Christ himself is the bread of God's children. (2) Note the evidence of etymology. This immediately discredits beyond all recovery the rendering of Jerome. The word *epiousion* means etymologically "coming on." Can this mean "daily?" (3) Consider the setting of the phrase in the Lord's prayer. There is (a) the title or address, (b) three petitions for the greater glory of the Father, each beginning with a verb and followed by the noun, (c) three petitions, for certain mercies for the children on earth, of which the latter two begin with verbs but the first, the one we are considering, begins with the noun. Must not some reason exist for this emphatic position given to "daily bread?" Can it be that we are thus emphatically bidden to pray each day for the morrow's perishing bread? Are we not rather introduced to a mystery, in other words, are we not praying here for the "spiritual bread" which is emphatically "our" bread as God's children? The conclusion is that tradition, etymology and the setting establish beyond all reasonable doubt (a) that the original word used by our Lord was *mahar* "to-morrow," applied in its spiritual sense of the "coming age," (b) that the Greek rendering of this word, coined especially for it by the evangelists, cannot be connected with any meaning of "substance," (c) that the significance of this word, from Aramaic, Greek, tradition, and emphatic position in context, is *of the morrow*, i. e., of the "future age," in reference to "spiritual life," "the life which is to come." "Daily" can have no such meaning and is hence wrong. With the deep spiritual meaning of "to-day" as "the present life," and of "to-morrow" as the "life to come," we are to pray, *Give us to-day our morrow's bread*.

* By the Rev. Principal J. B. McClellan, M. A., in the *Expository Times*, May 1891, pp. 184-188.

The second article* considers the question, "Does the Lord's Prayer make mention of the Devil?" Many were surprised at the R. V. rendering, *Deliver us from the evil one*. Is it correct? (1) Indecisive considerations are (a) the use of the definite article *the* evil (one) i. e., *ho poneros*; (b) the connection of thought in the prayer. The word "deliver" suggests rescue from a person but is also used of deliverance from death, etc. (2 Cor. 1:10; Col. 1:13; 2 Tim. 4:18). (c) The use of concrete and abstract terms in the New Testament as a whole is indecisive. In Romans 12:9 we read *the evil* (thing), when were it not for the neuter form of the article we would certainly think that persons were meant. (2) A more decisive point is found in the answer to the question—Was *ho poneros*, "the evil" (one), the usual term to designate the Devil? (a) It evidently was not the usual word in the New Testament. There are only six clear and distinct cases to be found in it and only one in the Four Gospels. Now while it is possible for this rare usage to be incorporated into such a formula as that of the Lord's Prayer, it is extremely improbable. (b) Old Testament usage is against it. The word *poneros* is used by the Septuagint with or without the article to denote "evil" in general. Of course the doctrine of Satan is largely a post Old Testament doctrine. But in the Old Testament the disciples were trained and unless the language employed by our Lord was decisively limited to an evil *person*, they would inevitably understand it of evil itself. (c) The Talmud seems to favor the "person" view or at least either rendering. It cannot be regarded as decisive evidence. We do not know enough about it. Our conclusion is that the old rendering is preferable. The weight of evidence and probability is in favor of it.

*By Professor L. S. Potwin, in *Bibliotheca Sacra*, April 1891.

These two articles show much learning and carefulness in weighing evidence. It is interesting to compare their canons of judgment. It is the mysteriousness about the *epiousion* that appeals to Principal McClellan while it is the simplicity and naturalness of the rendering *evil* that attracts Professor Potwin. Incidentally it may be mentioned that both the views urged by these writers were opposed by Bishop Lightfoot who, in behalf of the Revisers made an exhaustive investigation of the two questions. Prin. McClellan's view is unsatisfactory because it depends too much upon the Fathers who found mysterious and spiritual meanings wherever they could thrust them into the plain words of Scripture. While the evidence seems irresistible for the rendering *to-morrow*, the argument for its spiritual sense is quite inconclusive.

Book Notices.

Weidner's Bible Studies.

Studies in the Book. By Revere Franklin Weidner. 3 vols., covering the New Testament. Chicago and New York: F. H. Revell. Pp. VI., 122; 109; 108.

These little books are crammed with brief hints and condensed helps for the study of the New Testament. They aim to bring the student into direct contact with the Scriptures. They contain respectively, twenty, nine and thirteen "studies" on separate Books. The first series contains also a set of outline studies on the Holy Spirit. It is a mistake to mix up these latter doctrinal studies with the purely Scriptural work, as Prof. Weidner has done in the first volume. He has wisely confined himself in the remaining volumes to purely biblical work. The position on questions of Biblical Criticism taken by the writer is one of strong conservatism. He nowhere departs from the "older" views, even claiming the authorship of Hebrews for Paul. Still he admits statements of opposing views and is generally quite fair in presenting them. The method adopted is not in all respects commendable. But there are many ways of studying the Bible and some minds will be especially attracted and benefited by this method. Surely any one who puts forth such labor in behalf of sound knowledge of the Word as many pages of these volumes disclose deserves the thanks of all who are interested in the advancement of this great cause. These volumes are clearly printed and interleaved for the benefit of students who may desire to work more deeply into the truth.

Delitzsch on Isaiah.

Biblical Commentary on the Prophecies of Isaiah. By Franz Delitzsch, D. D. Authorized translation from the Third Edition by the Rev. James Denney, D. D. In 2 vols. New York: Funk and Wagnalls.

This profound and most valuable work of the late Dr. Franz Delitzsch needs no word of praise to recommend it to the biblical student. It is important, however, that the student know exactly what he is buying when he proposes to add a copy of Delitzsch on Isaiah to his library. Up to and including the third edition of this commentary, the author held what may be called the conservative view of the unity of the Book of Isaiah. On that view he based his exegesis. But with the fourth edition, issued a short time before his death, a change was made. The unity of the Book was given up. The modern view was accepted and the implications relating to exegesis connected with this view were taken into account. The fourth edition is, therefore, a new book containing Dr. Delitzsch's latest work on Isaiah. That edition has been translated and published by Messrs. T. and T. Clark of Edinburgh. The work before us is a translation of the *third* edition and, therefore, represents the former, and, in some respects, abandoned positions. But as these positions are those concerned chiefly with Biblical Criticism and secondarily only

with Exegesis and Interpretation, the purchaser of this edition will still find much that is helpful and inspiring for his study of Isaiah. The translator has stated these facts plainly in his preface, for which he deserves credit. He also has made certain omissions of what he regards, from the standpoint of English readers, as irrelevant matter. Practically, then, the buyer of this edition gets an abridged translation of what is not Delitzsch's latest work. But he gets a feast for all that and one which for fullness and richness can elsewhere scarcely be equalled.

Bible Study.

Hints on Bible Study. By Dr. Clifford, Prof. Elmslie, Rev. R. F. Horton, Rev. F. B. Meyer, Rev. C. H. Waller, Rev. H. C. G. Moule, Rev. C. A. Berry, Rev. W. J. Dawson, Prof. Henry Drummond. Chicago and New York: Revell. Pp. 78. Price, 50 cts.

This book contains a series of essays of varying degrees of helpfulness on the subject indicated by the title. Some of the writers wander sadly from the topic as, for example, Mr. Waller, who gives most of his space to lamentations over the looseness of modern so-called liberal scholars. On the whole it can not be said that these writers cast much light on the subject. Where a particular method is blocked out somewhat in detail, you see that while there is little to recommend it in itself, it is the way that man likes to study. In one respect the writers strike one common note, viz., that they emphasize spiritual attitudes, religious sympathy with the Scriptures, as a prerequisite to their successful study. No one can help being interested and some may be substantially helped by this little work.

Messianic Prophecies.

Messianic Prophecies in Historical Succession. By Franz Delitzsch. Translated by Samuel Ives Curtiss. New York: Charles Scribner's Sons. Pp. XII., 232. Price \$1.75.

A very solemn and tender feeling is stirred by the remembrance that this was the last work of that eminent and devout scholar, Franz Delitzsch. "The proofs of the original," says the translator, "were read by the lamented author as he was confined to his bed by his last illness, weak in body but clear in mind. The preface which he dictated four days before his departure was his final literary work." This preface deserves to be reproduced in full. It is as follows: "As in the summer of 1887 I delivered my Lectures on the Messianic Prophecies, perhaps for the last time, as I had reason to believe, I sought to put the product of my long scientific investigation into as brief, attractive, and suggestive a form as possible. At the same time the wish inspired me to leave as a legacy: to the *Institutum Judaicum* the compendium of a *Concordia fidei*; to our missionaries a *Vade-mecum*. Thus arose this little book—a late sheaf from old and new grain. May God own the old as not obsolete, the new as not obsolescent."

The book is explained by this preface. In it are found the peculiar qualities which characterized all of Delitzsch's work, devoutness, mysticism, freedom from dogmatism, wide and profound semitic learning, hearty sympathy with evangelical religion and orthodox views, independence of judgment, candor. He was always ready to accept facts wherever they led him even though they changed views which he had long held. But he changed his views only when

his honesty in dealing with facts constrained him and in the interests of evangelical truth and progressive and constructive criticism which he regarded as its ally and defender.

Commendation of the book is not necessary, for who that studies the Old Testament needs be told the value of anything that Delitzsch has written? The brevity of the matter makes the book obscure in places and the peculiar style in which he wrote, semi-figurative, allusive, involved, is difficult to fathom even under the guidance of so competent a translator as Professor Curtiss.

Students will be eager to know Delitzsch's last thoughts on the great questions of Messianic prophecy, his final interpretations of such passages as Pss. 2, 22, 110, the Immanuel prophecy, Isaiah 53, etc., and his conclusions, the later so different from the earlier, on the Pentateuch Question, the Deutero-Isaiah, the Book of Zechariah and Daniel. All this and more will be found in the book which we hope every reader of the *STUDENT* will purchase and faithfully study.

New Testament Word Studies.

Word Studies in the New Testament. By Marvin R. Vincent, D. D. Vol. III. The Epistles of Paul, Romans to Philemon. New York: Charles Scribner's Sons. Pp. XL., 565. Price \$4.00.

This helpful series of books, taking up the important and interesting words as they come in the successive writings of the New Testament, is continued by this third volume which embraces the larger epistles of Paul. A fourth volume is promised in completion of the whole work. This one contains the evidence of the same careful study and judicious annotation which the preceding ones disclosed. Those who have obtained them will want this also.

Credibility and Inspiration of the New Testament.

Evidences of Christianity. Part 3. Credibility of the New Testament Books. Part 4. Inspiration of the New Testament Books. By J. W. McGarvey, A. M. Louisville: Guide Printing and Pub. Co. Pp. 223. Price \$1.50.

This is a candid endeavor systematically to present the facts and arguments which friends of the Bible hold to be confirmatory of its credibility and inspiration. It meets the usual objections with uncompromising vigor. Professor McGarvey cannot see a probability or even a possibility of a doubt about the proof of the positions he holds. He solves quite triumphantly the difficulties (for example) between John and the Synoptics, or between Paul and the Acts. Here is the strength and also the weakness of his book. It is a tonic to the one already persuaded. But the perplexed student will find questions over which he has puzzled answered in a confident and easy tone of certainty which bewilders him. But the author would reply that his book was not written as a vade-mecum to the doubter but as a kind of text book for the average learner. Indeed he himself says that its contents are intended to be such as can be mastered in a course of instruction in high schools and colleges. The evidence of teaching ability is seen in the marshalling of facts and, in some cases (would that there were more) in the studious way in which the author's personal dictum is withheld. This is specially true of the chapters on Inspiration. The student is left with the facts. For the size and quality of the book it is published at a very cheap price.

Pastor Pastorum.

Pastor Pastorum: or, The Schooling of the Apostles by our Lord. By Rev. Henry Latham, M. A. New York: James Pott and Co. Pp. 500.

That this book has reached a third edition is evidence that, at least, it has a popular subject, even if the treatment of that subject may not be all that could be wished. The title and contents suggest at once the one other book covering the same ground that hitherto has held the field alone. Dr. Bruce in his "Training of the Twelve" discusses "passages out of the Gospels exhibiting the twelve disciples of Jesus under discipline for the apostleship." All biblical students are familiar with it. Its warm evangelical tone combined with ample learning and the uniqueness of its subject have made it a very useful as well as popular work. Mr. Latham's contribution to this theme comes into comparison with Dr. Bruce's book in only a very few points. It is much more discursive and introduces material which seems quite remotely connected with the subject. The contents, as we are told, consist of the lectures which the author was accustomed to deliver to his Cambridge (England) college classes. They set forth constantly the author's own views with the slightest reference to what other men have thought. Trench, Sanday and Edersheim are the only writers quoted. The opinions of a thoughtful man like Mr. Latham on Gospel narratives are interesting and instructive, but it must be confessed that he has not substantially increased our knowledge of the subject. Bruce's book will still be the standard. Mr. Latham's general position in relation to Gospel criticism is a liberal one. He is not always to be depended on in his assertions, e. g. in his statement that the Greeks of John 12: 20 were Greek-speaking Jews (p. 158). The American publishers have brought out the work in neat form, and by the use of thin paper its five hundred pages make a book of moderate compass. Many readers will find it helpful and those who have not read Bruce will gain much information on the special theme of the teaching work of our Lord, as well as in respect to the Gospels at large.

St. Matthew.

The Gospel according to St. Matthew; being the Greek text, as revised by Drs. Westcott and Hort, with introductions and notes by Rev. Arthur Sloman, M. A. London and New York: Macmillan and Co. Pp. XXXII., 152.

The scope and purpose of this little book are well summed up in the opening words of the preface: "This edition is an attempt to supply to the average school boy the necessary help and materials for reading the Greek text of Matthew intelligently." With this aim, brief but copious notes are added. The contents of the book are as follows: First, several short introductions are given, upon important subjects: e. g., the author of the Gospel, the Synagogue, the chief MSS. and versions of the Gospels, etc. The Greek text follows. Notes on the text occupy most of the remaining pages: and four indices,—one on persons mentioned in Matthew's Gospel: one on quotations in it from the Old Testament, etc.,—close the book.

The book is conveniently small and will fit easily into the pocket. It is neatly and serviceably bound. The selection of the Westcott and Hort text, excellent for its plainly legible type, among other good qualities, leaves nothing to be desired in the Greek pages of the book, and the press work throughout is decidedly attractive. To Greek students desiring to begin the study of the Gospels this will serve as an excellent introductory manual, and one is not surprised at the author's remark in his preface, that it is "based upon the practical experience of fifteen years, as to what boys really want."

THE AMERICAN INSTITUTE OF SACRED
LITERATURE.

State Secretaries. One of the great problems of the work of the Institute of Sacred Literature is, not how to persuade people to study the Bible, but how to bring its aid to all who are ready and waiting for it. While it is true that the greater part of the Christian world is yet sleeping and indifferent to the need of systematic Bible study, thousands, aroused by the disturbing touch of controversy, have determined to investigate for themselves. For such as these, without the guidance of the experience and wisdom of great teachers, there may await a period of doubt and difficulty. But *with* such guidance, an increasing faith and abundant recompense for personal investigation are assured.

But how shall we reach these people? If a million learn of their opportunity this year, there are yet a million more whose need is possibly greater. There are but two means at our disposal,—the printed page and the human voice. Of the former, all possible use will be made through circular, periodical and organization. For the last, we must depend upon our secretaries, examiners, correspondence students and our many other friends.

As soon as practicable, the country will be so covered by a corps of secretaries, that no district will lack a center from which to draw to itself a personal interest in its welfare. Appointments must be made slowly, however, as much depends upon the choice of these secretaries. Those now appointed are as follows: For Ohio, Rev. W. W. White of the U. P. Theological Seminary, Xenia. For Illinois, Prof. Charles Horswell of Garrett Biblical Institute, Evanston; for Wisconsin, Prof. Williams of the University of Wisconsin; for Kansas, Prof. F. W. Phelps of Topeka, Kansas; for the Methodist denomination of Canada, Rev. A. M. Phillips of Toronto; for the country of Mexico, Rev. W. D. Powell of the *Mission Bautista*, Saltillo, Mexico.

Bible Clubs. The Bible Club work of the Institute has during the past two months been laid before several important assemblages, notably, the National Conventions of the Y. P. S. C. E. at Minneapolis and the Baptist Young People at Chicago.

These were rare audiences composed of the choicest young people of the land. With youthful vigor, eagerness for inspiration, ready submission to guidance, and minds unprejudiced by habitual lines of thought, they constituted an audience before whom it was a rare privilege to be allowed to speak upon the subject of Bible study. At the Chicago convention, the subject presented was "Why should we study the Bible", and at Minneapolis "How should we study the Bible," with a practical illustration in a study of the Book of Nahum.

The young people's society in the church is a legitimate and sadly uncultivated field for Bible study. We shall have many opportunities during the coming year to note the growth of a new interest in this direction.

Examinations. The best four months of the year yet remain before the date set for the examinations on the Gospel of John and the Life of the Christ. Ample time yet remains to prepare for the highest grade of either of these examinations. *A thousand new examiners* should offer their services during the month of September. How many of these can you by your personal effort secure? Is your minister an examiner? Does your Sunday school superintendent know of the plan? Have you yourself tried to form a group? These are personal questions. If you have no announcements at hand, will you not send for some at once and renew your efforts to push forward this work? It is a partial solution of the serious problem of the careless preparation of Sunday school lessons.

Current Old Testament Literature.

American and Foreign Publications.

108. *Pentateuchus Samaritanus. Ad fidem librorum manuscriptorum apud Nabulianos repertorum ed. et varias lectiones adscripsit* H. Petermann. Fasc. V. *Deuteronomium, ex recensione* C. Vollers. Berlin: Moser. 15.
109. *Les Cinq Livres (mosaïstes) de Moïse.* Traduits textuellement sur l'hébreu, avec commentaires et étymologies, etc. 3e livre: Le Lévitique, avec élimination des textes interpolés, etc. By A. Weill. Paris: libr. Sauvaire.
110. *Die sociale u. volkswirtschaftliche Gesetzgebung d. Alten Testaments, unter Berücksicht, moderner Anschauung, dargestellt.* F. E. Kübel. 2 Aufl. Stuttgart: Greiner and Pfeiffer. 1, 60.
111. *Stories from the Life of David.* By F. Langbridge. London: Tract Society. 28, 6d.
112. *Præparation u. Commentar zum Deutero-Jesaja m. wortgetreuer Uebersetzung.* By J. Bachmann. 3. Hft.: Jesaja Kap. 59—66. Berlin: Mayer and Müller. 1.
113. *Die Bedeutung der heiligen Schrift f. den evangelischen Christen.* By E. Haupt. Bielefeld: Velhagen und Klasing.—80.

Articles and Reviews.

114. *Swete's Septuagint.* Vol. II. Rev. by Schürer, in Theol. Litztg., June 27, 1891.
115. *A New Fragment of the Bodleian Genesis.* By H. B. Swete in The Academy 1891, 6 June.
116. *La Tradition phrygienne du déluge.* By E. Babelon, in Revue de l'hist. des religions 1891, mars-avril.
117. *Aegypten und die Bücher Moses.* By Zöckler, in Evang. Kirch.-Ztg. 1891, 4, 5, 6.
118. *The Law and Recent Criticism.* By S. Schechter, in Jew. Quar. Rev., July 1891.
119. *Etudes sur le Deutéronome. II. Les sources et la date du deutéronome [Suite].* By L. Horst, in Revue de l'hist. des Religions 1891, mars-avril.
120. *The Hiding of God in the Book of Esther.* By A. T. Pierson, D. D., in Hom. Rev., Aug. 1891.
121. *Recherches bibliques. XXIII. Le Psaume LX.* By J. Halévy, in Revue des études juives 1891, janv.—mars.
122. *Critical Note on Psalm CXLIX.* 122. By E. M. Sugden, in The Expositor 1891, June.
123. *Studies in the Psalter. 32. Psalm 130.* By T. W. Chambers, D. D., in Hom. Rev., Aug. 1891.
124. *Critical Problems of the Second Part of Isaiah. I.* By Canon Cheyne, in Jew. Quar. Rev., July 1891.
125. *Zu Zephania 2, 4.* By W. Bacher, in Zeitschr. f. alttestam. Wissensch. XI., 1, 1891.
126. *Habakkuk.* By W. G. Elmslie, in The Expositor 1891, June.
127. *Messianic Prophecy. 3.* By Prof. J. M. Hirschfelder, in Can. Meth. Quar., July 1891.
128. *La prédication et l'Ancien Testament.* By X. Koenig, in Revue du christianisme pratique IV., 1, janv. 1891.
129. *A tentative Catalogue of Biblical Metaphors.* By C. G. Montefiore, in Jew. Quar. Rev., July 1891.
130. *Inspiration.* By J. A. Quarles, D. D., in Pres. Quar., July 1891.
131. *Inspiration and Biblical Criticism.* By Prof. W. T. Davison, in Can. Meth. Quar., July 1891.
132. *The Inerrancy of Scripture.* By Prof. Llewelyn J. Evans, in Hom. Rev., Aug. 1891.
133. *Ryle's and James' Psalms of Solomon.* Rev. by Schürer, in Theol. Litztg., June 27, 1891.
134. *Psalms of Solomon.* By T. K. Cheyne, in The Expositor 1891, May.
135. *What was the original language of the Wisdom of Solomon?* By Prof. J. Freudenthal, in Jew. Quar. Rev., July 1891.
136. *The Quotations from Ecclesiasticus in Rabbinical Literature.* By S. Schechter, in Jew. Quar. Rev., July 1891.

Current New Testament Literature.

American and Foreign Publications.

137. *Geschichte der neutestamentlichen Offenbarung.* By C. F. Nösgen. (In 2 Bdn.) 1. Bd. Geschichte Jesu Christi. 2. Hälfte. München: Beck, 1891. 8.—(1. Bd. cplt: 14.)
138. *Critical Studies in St. Luke's Gospel: its Demonology and Ebionitism.* By C. Campbell. London: W. Blackwood. 78. 6d.
139. *Commentary on the Gospel according to St. John.* By W. Bruce. London: J. Speirs. 78.
140. *Beiträge zum Verständniß d. Johanneischen Evangeliums. VI. Die Aussagen Jesu im 10. Capitel d. Johannes.* By F. L. Steinmeyer. Berlin: Wiegandt and Grieben. 1. 80.
141. *Commentar zum Römerbrief.* By C. W. Otto. 2 Thle. in 1 Bd. 2. Ausg. Glauchau: Peschke.—6.
142. *Der Römerbrief, beurtheilt u. geviertheilt. Eine krit. Untersuchg.* By C. Hesedamm. Leipzig: Deichert Nachf. 1. 20.
143. *Der Glaube Jesu Christi u. der christliche Glaube. Ein Beitrag zur Erklärg. d. Römerbriefes.* By J. Haussleiter. Leipzig: Deichert Nachf.—60.
144. *Des Menschen Sohn od. Auslegg. v. Philipper 2: 5—11.* By L. Könnemann. Breslau: Dülfer. 1. 35.
145. *First Epistle general of St. John. Notes of lectures to serve as a popular commentary.* By C. Watson. Glasgow: Maclehose. 78. 6d.
149. *Über die Bedeutung des Ausdrucks, 'Sohn Gottes' als Selbstbezeichnung Jesu bei den Synoptikern.* By Puls, in Pädagog. Blätter f. Lehrerbildg. u. Lehrerbildungsanstalten 1891, 2.
150. *Biblisch theologische Studien. IV. Zur Entstehung u. Entwicklung des Messiasbewusstseins in Jesus.* By C. Holsten, in Zeitschr. f. wissensch. Theol. 34, 4, 1891.
151. *Glog's Introduction to the Johanneic Writings.* Rev. by Schürer, in Theol. Ltztg., May 30, 1891.
152. *Christus in Gethsemane.* By A. Kurrikoff, in Mitthlgn. u. Nachrn. f. d. evang. Kirche in Russland 1891, Jan.
153. *Jesus Christus im Thalmud.* By H. Laible, in Nathanael 1890, 1, 2, 3, 4.
154. *The Epistles of Paul. 4. To the Galatians and Romans.* By Prof. G. G. Findlay, in Preach. Mag., Aug. 1891.
155. *Studie über Röm. IV., 1 sqq.* By Kuessner, in Zeitschr. f. wissensch. Theol. 34, 4, 1891.
156. *Die Anbetung des "Herrn" bei Paulus.* By A. Seeberg in Mitthlgn. u. Nachrn. f. d. evang. Kirche in Russland 1891, März u. April.
157. *Is the Apostolic Liturgy quoted by St. Paul?* By G. H. Gwilliam, in The Expos. 1891, June.
158. *Gedankengang des ersten Johannes-Briefes.* By P. Regell, in Neue Jahrbücher f. Philol. u. Paedag. 1891, 2.
159. *Cerinth in der Apokalypse. Ein Fragment aus einer neuen Untersuchung derselben.* By D. Völter, in Theol. Tijdschr. 1891, 3.
160. *Das Vaterunser eines Kritikers [Marcion].* By Th. Zahn, in Neue kirchl. Ztschr. 1891, 5.
161. *L'armée romaine au siège de Jerusalem.* By R. Cagnat, in Revue des études juives. Actes et conférences 1891.
162. *Zur Lehre von der Inspiration insonderheit des Neuen Testaments.* By Bohnschedt, in Evang. Kirch.-Ztg. 1891, 21, 22.

Articles and Reviews.

146. *John the Baptist.* By Prof. Wm. A. Stevens, in Hom. Rev., August 1891.
147. *The Aramaic Gospel. Dr. Resch's proofs of translation.* By J. T. Marshall, in The Expositor 1891, May.
148. *An Analysis of the Apocalypses of the Synoptic Gospels.* By H. Wilson, in Pres. Quar., July 1891.

THE

Old and New Testament Student

VOL. XIII.

OCTOBER, 1891.

No. 4.

HISTORICAL study of the Bible is not seldom wounded in the house of its friends by those "critics" who see Scripture history, life and thought in a mirror of their preconceived theories. They are slaves of a particular hypothesis of historical development to which they would fain constrain every fact, however wayward and irreconcilable, to submit. A kind of fatalism rules their conceptions. So anxious are they to find harmony and order in historical development that they reduce history to a machine, the facts of biblical life practically existing for their theories instead of moulding and vitalizing them. This is worse treatment than subjecting the Bible to mystical or unhistorical interpretations. The latter honors the facts after a fashion; the former dishonors them while it professes to exalt them. Such an intellectual attitude and activity results in the worst kind of dogmatism—infinitely worse than the dogmatism of the professed theologian by as much as it has already divested itself of the pretence of piety and claims to be actuated by cool scientific motive. The theologian at least acknowledges his duty to be spiritually minded. The pseudo-scientific theorizing "critic" boasts the glory of utter disinterestedness. His only interest, indeed, his only object of worship, is the theory whose success he is pledged to defend. Such men bring discredit upon historical investigation and their work is bound to react to the injury of all serious and devout inquiry into the historical basis of Scripture.

It is often laid down as a principle of biblical investigation that the presence and work of a great prophet is the outcome

of a deep religious movement in the national life. Such a man as Isaiah or Jeremiah stands as the center and soul of a profound religious reformation of Israel. In them the religious aspirations and purposes of the time found expression and were carried forward to fruition. There is a real truth in this statement—a truth which men are just beginning to apprehend. Already in secular history it is recognized to be a fruitful principle, as illustrated, for example, in the careers of such men as Cromwell, Savonarola, Luther, Loyola. They were men who incarnated tendencies of thought and action which were moving among men of their times. But only recently have we begun to allow that Bible men were men of their time, expressions of the national and religious energies that stirred the age in which they lived. Much light and new meaning has been called forth by the application of this principle to Scriptural history.

But there are limits to such a principle. When set to explain everything it leads into extravagance and error. Applied without discrimination it reduces the individual to impotence and denies the obvious facts of human freedom and divine superhuman activity. The work of Israel's great prophets was their own work as well as the issue of a national movement. Not seldom they stood alone, and, by the power of divine might, brought men up to their standpoint or lived and worked a solitary and unappreciated force in the midst of those whose sympathies and activities were all in the other direction. We cannot always argue from a prophet's activity the existence of national aspiration along the prophet's line of thinking. If we knew the facts, we would find, in many more cases than now exist, that a brilliant course of prophetic energy has fallen in a period in which there is little moral or mental elevation among the people at large. God, by thus using His servants, may purpose to exhibit His own superhuman power to irradiate the surrounding darkness, or, by the raising up of men of mighty spiritual activity, to prepare the coming age or even distant ages to enjoy a blessing which the present is unworthy to receive. The Bible exhibits instances of this, in which cases it is vain to imagine or postulate historical situations

corresponding to the man who there represents God and delivers His message.

AUTOBIOGRAPHY is rightly regarded as one of the most interesting as well as one of the most genuine and trustworthy sources of knowledge concerning a man and the experiences through which he has passed. A man's own impression of his career, his self-portraiture is always valuable. Such material is more important in the proportion in which it is unconscious and unpremeditated, gathered from hints, suggestions, stray confessions, scattered up and down his own writings upon themes totally apart from personal life. A brilliant achievement in the way of securing a man's portrait thus painted by himself is Dr. Matheson's essay entitled, "Spiritual Development of St. Paul," in which, by a careful study and grouping of various statements in the epistles, he lifts the veil from periods of the Apostle's life which have hitherto been most obscure, and obtains a consistent and orderly outline of the progress of his religious thought and experience. Has it ever occurred to biblical students that the Gospels are rich in these autobiographical details of our Lord's earthly life? There is a fascinating work and a fruitful harvest awaiting the one who will study through the Gospels with this question in mind—What elements are there in these writings which have come from the Master's own lips? It will be at once recognized that these materials are of two classes, (1) those direct and personal declarations concerning Himself, His origin, His mission and His future of which the Fourth Gospel has preserved the largest number, and (2) those narratives of His experiences, which, so far as we can now discover, He must have Himself given to the disciples. Of the latter class the most manifest example is the story of the Temptation, that experience in which no human eye observed Him, and the recollection of which abode with Him alone, until He revealed it to His followers. Moreover, on careful examination much more of this kind of material will be found to be preserved by the evangelists. What an unexplored region for some adventurous student—

the autobiographical elements in the Gospels! What delight and yet what awe and reverence such a study would evoke. It could be made useful also as a chapter in Christian Evidence, since, as cannot be doubted, the essential unity of the self-manifestation of Jesus in the three first Gospels and in the Fourth would be revealed from the lips of the Master Himself.

IF we are asked to give the underlying subject of all Scripture our answer is "Sin and Grace." The Bible is more than a treatise on ethics. Its interpreters then must be more than men of ethical experience. If they are not, then they have failed to apprehend the underlying realities of the Scripture. The Bible also cannot be to them either a supreme norm or source of life. It stands merely as a compendium of moral precepts colored by Hebrew religious thought. There is a drift among some in this direction.

The Bible is ethical because ethics are a necessary part of religion. But the Bible is first and last *religious*. As Professor Delitzsch says in his latest book, "All recognition of the truth is of a religious character, so far as God himself is the truth and the endless background of the recognition of all religious truth. Biblical questions, however, are immediately religious." The problem of the Bible is that of Sin. Sin also is there regarded not as the violation of human rights, but as the transgression of divine law. The Bible seeks not primarily to place men at peace with each other but with God. A realizing recognition of this through personal experience is demanded of its interpreters. A soul may be as blinded to religious truth as the eye to color. It is scientific to demand a perfect organ of apprehension in exegesis as well as in art.

PROGRESS through obstruction seems to be the normal condition of the science of Biblical Criticism and, indeed, of religious thought as a whole. Ideally this situation seems abnormal and lamentable. In theory we are all glad of more light, clearer views, better knowledge. But let any man

step forward with his contribution to this desirable object and he must make his gift to reluctant recipients amid a cross-fire of criticism and objection, out of which his offering is likely to emerge with diminished glory and he himself escapes with sometimes scarce a rag of orthodoxy to hide his theological nakedness. And all the while he thought he was going to be hailed as a servant of truth, a herald of good tidings. Surely "the way of the" theological innovator and the progressive student and investigator, like that of the (other) "transgressor," "is hard." There is no royal road in Biblical Science to a seat of peace where a man may offer his results to an admiring world of the faithful. From the days of Stephen, whose brilliant but innovating Old Testament exegesis drew a fire of stones, down to the present days, variously warm (or cold) has been the reception of the "new" theologian and interpreter.

Now, strange as the statement may seem, it is a fact that no friend of truth or believer in God, when he really comes to think about the matter, would wish to have this state of things otherwise. He remembers how many fine theories have not been able to stand the test of open fire. He recognizes how easy it is for the single worker in the great field of learning to measure that field by his own horizon, and to mistake for pure and unmitigated truth what is a sad admixture of truth and error, the latter by far the more abundant. Enthusiasm for his pet view may lead the thinker into extravagant and untrue expressions and to an underestimation of other equally true and important elements of the problem. Even what is in itself both important and hitherto unrecognized in biblical learning may be so imperfectly put forth as to be an injury instead of a help to the faithful. The point may not be reached in the process of investigation where the facts can be presented in their completeness, but false and crude elements be used in the argument for what is in its essence real and a decided step in advance. It is here that the important though unconscious service appears which even dogged and obstreperous conservatism renders to the progress of sound biblical learning. Truth cannot* be permanently destroyed by obstruction or its advance long

checked. But, as it passes through the fires of opposition and rejection, some very desirable results are achieved on its behalf. The new truth must separate itself from extravagant expression. False accretions must be removed. What is unreal must disappear. As assaults are made on this side or on that, facts which were overlooked or put into the background are brought forward, while those which were made too prominent drop out, and the thing begins on the battle field to take the form of real and essential truth, capable of resisting all attack, ready to move forward and sweep the ground clear of all opposers. Blessed be obstruction! For human nature and the human mind being what they are, the safest, the most permanent, the best progress in the knowledge of God's truth is made through the fiercest opposition of, doubtless, well-meaning but obstructive conservatism. The proclaimer of strange doctrines usually gets about what he deserves in the way of hard knocks. But what cares he? He knows that he has seen something that is real, and if it be through conflict and loss of much that he thought was essential, still that real thing shall come forth unharmed, nay rather, better fitted to take its place in God's universe of enduring reality.

THE humblest, homeliest, parts of the Bible are full of instruction. The best that can be said of most books is that here and there they rise to points and passages of inspiration and power. They are like deserts with here and there an oasis—more sand and shale than green and garden. But surely nothing is hazarded in the assertion that while the Bible also strikes sublime heights and has its mountain peaks bathed in heaven's purest glow, yet even its valleys and its plains yield richer fruit than the finest gardens of other literatures. Even the personal allusions, the bits of tender human feeling, the simple experiences of its writers, have that unearthly power and point, that divine reasonableness, which teach and help where teaching and help seem least intended. It is the great lesson-book of the soul, and we learn as much from its spirit and tone as from its definite

direct laws and doctrines. The lives of Moses and David and Jeremiah are almost as valuable to us as the commandments and ritual of the one or the psalms and prophecies of the others. Surely Daniel's career has encouraged and inspired saints as much as his predictions. The solemn significance of the facts that Jesus often went apart in prayer and that it was His custom to enter the Synagogue on the Sabbath, lends immense weight to the clear commands to pray and to hallow the Sabbath day. Thus in a thousand ways the two sayings are justified, "Every scripture . . . is profitable," and "Thy word is a light."

THE MODERN JEW AND HIS SYNAGOGUE. II.

By Rev. Professor T. WITTON DAVIES, B. D.,

Haverfordwest Baptist College,
South Wales.

THE FEASTS OF THE MONTH TISHRI.

In the course of my recent lengthened stay in London I attended all the fasts and feasts of the month Tishri and some others. At other times and in other countries (East and West) as well as in England I witnessed the observance of other festivals. But in this paper I shall confine myself to those of the month Tishri as I saw them last year in London.

The Jews divide their festivals into two groups.

1) Solemn days (*yāmim nōra'im*), which embrace *rōsh hash-shanah*, or "New Year," and *yôm kippur*, or "Day of Atone-ment," *shalosh regalim*, (literally "three times") or, three festivals of rejoicing. These are, Passover; Pentecost; Tabernacles.

Besides these, all of which have their sanction in the Bible, the Rabbis have added two historical feasts, the feast of Dedication, and the feast of lots, and four historical fasts (Zech., ch. 19), all connected with the fall of Jerusalem. The only one of these last held during Tishri is the fast of Gedaliah observed to commemorate the murder of Gedaliah (2 Kings 25: 22-26; Jer. 39: 14; 40: 5; 41: 18).*

The first festival of the month Tishri is held on the first day of the month, and this is also the first day of the year. It is called Rosh-Hashshanah, or "head of the year," because with it the civil year opens.

It is probable that the original Israelitish year began with Nisan (our March and April), as is concluded from Exodus 12: 2 ("This month shall be unto you a beginning of months: it shall be the first month of the year to you"). But even in early times it would appear that the first day of the seventh

* Cf. Dr. Friedländer's Textbook of the Jewish Religion. p. 171.

month—the first month of the so-called civil year—was of special consequence, for in Leviticus 23: 24–25 we read: “And Jehovah spake unto Moses saying, Speak unto the children of Israel, saying, in the seventh month in the first of the month shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation.” How two years came to exist side by side, or how the seventh month of the so-called ecclesiastical year became the first month of a new, the so-called civil year, I cannot say, but I will quote two Jewish authorities on the matter.

(1) The Talmud (Treatise “Rosh-Hashshanah”) in an account of a discussion between Rabbi Eliezar and Rabbi Joshua connects the beginning of the year with the creation. R. Joshua contends that the creation took place in the spring when the new life of nature shows itself. R. Eliezar on the contrary argues for the autumn because, it is then that those life germs which show themselves in the spring are really formed or created. Though the Rabbis side for the most part with R. Joshua, they agree to begin the year with Tishri, because Scripture teaches us to reckon time from the beginning of the germ. Compare Genesis 1: 5, “And it was evening and it was morning,” the day opening with the evening because that is the seed or germ of the day.*

(2) Kalisch in his Commentary on Leviticus 23: 23, maintains that after the exile the Jews followed the custom of the Eastern Arabic nations, which began the year at the autumnal and not at the vernal equinox. There are two things which seem to lend support to Dr. Kalisch's view. One is the word Tishri itself, which is the Persian for first. The other is the fact that at the present time the Jews in their almanacks recognize the so-called civil year and no other.

The Jewish New Year's day is kept very solemnly by almost every Jew. It is also called *yom haddin*, “Day of judgment” because on that day God is supposed to decide every man's lot for the coming year, and the people flock to the synagogues in immense numbers in order if possible to influence God's decisions in their favor. There are prayers said during this day and the next, but the most important

*See *Hebrew Review*. Vol. I. p. 14.

incident even of these two days is the blowing of the Trumpets, which every one will try even at tremendous sacrifices to catch whatever else is lost.

The feast is kept on two days for this reason. The day on which the new moon was observed at Jerusalem was proclaimed to be "new moon day," and messengers were immediately despatched to inform the various congregations of the fact. In those congregations that lived at too great a distance to be informed by signals or by messengers from the Sanhedrim two days were kept in order to be more sure of keeping the right one. When this practice began I have no means of finding, but I believe that among the Jews of the present time everywhere two days are observed. The allusions to it in the Talmud show that in Talmudic times the custom was old and established.

Rosh-Hashshanah last year (1890) occurred on the fifteenth day of September. Two days afterwards, i. e., on the seventh day of Tishri falls the fast of Gedaliah already referred to.

The first ten days of the month and therefore of the year are called the "ten days of repentance," and during them the synagogue attendance is larger and the people are more earnest than usual. The Sabbath that comes among "the ten days of repentance" is called the "Sabbath of Repentance," and on that day it is customary for the Rabbi to preach a sermon on "Repentance."

THE DAY OF ATONEMENT.

The tenth and last of the ten days of repentance is the "Day of Atonement," *yôm kippur*, which in 1890 was held on the twenty-fourth of September.

Upon the ninth day at two o'clock a. m. they attend the synagogue for about two hours, when they return to an early breakfast, after partaking of which they celebrate the *Kapharoth*. In this ceremony the head of the house takes a cock, lays his hand upon it as the priest did with his sacrifices in the ancient times; he utters certain prescribed words and then hands over the bird to the *shohet* to be killed. He then performs this for every other member of the family, sacrificing a male bird for a male, a female bird for a female.

At two o'clock p. m. the same day they return to the synagogue for prayers, after which they sit down to the last meal, "the meal of ceasing"—before the great fast of twenty-four hours. This meal must be over before sunset, for then the *yôm kippur* begins by a solemn and ever well attended service of about four hours' duration. The service begins by the much debated *Kol nidhrê* ("all vows"), a form of absolution from vows, oaths, etc. Many Gentiles have strongly protested against the morality of this form of absolution, since it seems to release a man from engagements, contracts, etc., into which during the year he has entered; but the Jews reply* that the absolution has regard to rash promises of service made to *God* and of service for *God*, and that nothing else is intended.

Next morning at six o'clock the synagogues are filled and I saw them more than filled. Prayers, consisting chiefly of confession and supplications for pardon, are said almost without interruption for the next twelve hours, though in the morning a sermon on Repentance is commonly preached, and in the afternoon the book of Jonah, illustrating the nature of Repentance, is always read. At six o'clock in the evening the attendants were a good deal more anxious to get to their homes than the previous night, for they were now hungry and the time to eat had come.

During the Day of Atonement each Jew is supposed to beat his breast 981 times, to fall upon his knees 3 times and to repeat the 24 sins (See the Prayer Books). In some cases before coming to the synagogues they submit to the "whip of correction" in the following manner. They lay themselves upon the ground and get others to lash them with a leathern strap "forty (40) times save one" (Deut. 25: 2, 3).—one fewer than the 40 for fear of exceeding that number. Perhaps there is an allusion to this, or something akin to it, in Isaiah 53, where we read of one—a Jew too—on whom Jehovah laid the "iniquity of us all," and with whose "stripes we are healed."

If on the Day of Atonement, which is a very solemn fast, any Jew is so ill that a recognized physician says abstinence

* See David Levi's "Forms of Prayers," introduction to vol. II.

from food is perilous, the sick person is made acquainted with the fact, and he can choose either to eat or to face the consequences of not doing so. If he decides in any way to break his fast, a Jew—no other—gives him with his own hand what he takes.

No one is allowed on this day to have about him anything made of leather, so that leather boots, slippers, purses, etc., are strictly discarded. The reason for this inhibition is the sin of their forefathers in worshiping the golden calf (Exod. 32: 1-7), so that not only leathern articles which might be made of calfskin, but everything made of gold (rings, watches, guards, etc.) must be put aside. Those who can, use cloth shoes and the like during this feast. The very poor enter the synagogue barefooted.

In ancient times, when the Temple yet stood, the Rabbis say that the High Priest having entered the most holy place to make expiation for the *Qahal*, pronounced the sacred name as written: this was the only time in all the year in which the so-called "Tetragrammaton" (four-lettered word) was uttered. Readers of these lines hardly need reminding that on all other occasions, as always by modern Jews, *Adhonay* was read for *Jahweh*. For this reason in the LXX. *Kurios*, in the Vulgate *Dominus*, and in the authorized English (except in four places, five I believe in the Revised) LORD represents *Jahweh*.

Five days later than the Day of Atonement, i. e., on the fifteenth of the month Tishri commences

THE FEAST OF TABERNACLES,

or, as the Jews call it, *Sukkoth*.

Upon the eleventh day of Tishri Jews rise early to prepare for the next Feast. If booths are to be erected, they drive the first peg into the ground, and during the next four days the work is completed. In Palestine all the people had to live in booths (not canvass tents like those used by the Bedwin) to commemorate the time when for forty years they lived in such habitations in the wilderness. In countries with the English latitude it would be impossible to live in that way, for the booths must be out of doors and away from

the shelter of a tree. Three sides are to be of substantial wood: the top must not be covered with hides, cloths, vessels, etc., but with boughs, and these must be so loose that the stars may be seen and the rain descend through them. Jews who can afford it erect a *sukkah* or booth in their garden and there they and their families take some of or all their meals. I have joined Jewish families in some instances in taking only a part of the meal in the booth, something like the Swedish Smörgösröd, the chief portion being partaken of in the house. It is a common thing for a synagogue to have a permanent structure near to it, so that with but little labor a regular booth can be made. Those who have no *sukkah* of their own take refreshments in the synagogue *sukkah*.

Every Jew is expected for the proper keeping of this feast to secure the "four kinds" which are these:

- (1) A citron.
- (2) A palm branch.
- (3) Myrtles.
- (4) Willows of the brook.

The last three are fastened together in one branch and kept in the right hand, while the citron is held in the left. Each of the seven days of the feast proper during the Hallel these natural products are waved in all directions, now to the right and to the left hand and then coming together with their contents. The Hallel referred to consists of a collection of Psalms and other songs of praise strung together— all of them celebrating the Divine goodness and mercy. It is recited each of the seven days of Tabernacles, on the first two days of Passover, on Pentecost, and on each of the eight days of "Dedication," while on each "New Moon" only half of it is said.

The services during the first seven days are very much alike, but the first two are the most sacred and all avoidable labor on them is interdicted. The following five days are called "common" because during them men are allowed to pursue their usual callings. The last of the five days is more important than the others and receives the name *Hosha'na Rabba'* because the processions around the platform, formerly, the Rabbis say, the altar, take place seven times and not

once, the word *Hosha'na* occurring often in the prayers recited during this and the other days. On this day they shake the branches vigorously against the nearest object, and it is considered a sign for good if before the day is out all the leaves have been struck off.

The Sephardim Jews make more of this day than do their Askenazim brethren, therefore, on the morning of October 5th 1890 I went by preference to the principal Synagogue of this fraternity in London. It is situated in Bevis Marks, which is indeed a continuation of Duke street where lies the Great Synagogue, the headquarters of the Askenazim. I was in the synagogue before seven o'clock a. m., and I remained there sitting or standing for more than four hours. Every one present was under an obligation to get at least a branch of the water willow with five sprigs containing seven leaves apiece. At the door as they go out the poorer members are expected to shake the bunch of palm, myrtle and willow as well as the citron: these being supplied out of public funds for this purpose. They dare not break their fast without first of all shaking the "four kinds."

During each of the seven processions of this day the leader is the *Khazan* who chants at such a rate that he will exactly conclude the verse when he returns to the bema. He is followed by seven elders each carrying a scroll of the law. At the end of each circuit the trumpet or *shophar* is blown. The seven circuits and the seven trumpet blasts are no doubt connected with what took place at Jericho before it fell; or, it may be in remembrance of the Sabbatic year (Numbers 25: iff.) as is contended by L. Alexander in his "Hebrew Ritual," p. 94.

It is a debated and a debatable question whether the *Hosha'na Rabba'* is "the last day, the great day of the feast," spoken of in John 7: 37. That it is so was believed by Theophylact, Buxtorf the younger, Bengel and Reland and some others, and in favor of their contention is the fact that this is strictly the last day of the feast, and, particularly by the Sephardim who are the most conservative of the Jews, this day is celebrated amid much display. But in favor of the eighth day, the day after the feast proper, is the tremendous

weight of the following names:—Dr. Lightfoot (Works, Pitman's edition, vol. XII., 306): Ewald (Alterthümer, p. 481): Matthew Poole (Synopsis, on John 7: 37), and all expositors whose works I have by me as I write (Dr. Gill; Luthardt; Meyer; Godet; Westcott, etc.). A reference to Leviticus 23: 36ff.; Numbers 29: 35; Nehem. 8: 18, will show that the eighth day was joined on to the others and observed as a part of the feast. And in the Talmud (sukkah, 48, 1) the last day is the eighth. Moreover the Apocrypha (2 Macc. 10: 6), Josephus (Antiqq. 3: 10, 6) Talmud ('erubim) and a Midhrash on Qoheleth (Ecclesiastes) reckon *Sukkoth* or Tabernacles to last eight days.

On this eighth day (*Shemini 'alzereth*, or "eighth of the assembly," as the Jews call it) God is said to distribute to men the destinies recorded on *Rosh-Hashshanah*, or "New Year's day," and sealed on the Day of Atonement. The very religious spend the whole of the night reading the book of Deuteronomy, the Psalms and portions of Zoar (a Jewish Cabbalistic Commentary of unknown date and authorship). A professor of Cambridge who was like myself up in town studying Jewish life stayed in the Great Synagogue the whole of this eighth night. My zeal stopped short of this.

Besides the other prayers of this day the *Qohanim* or priests bless the congregation, and special prayers for rain are offered. In Palestine at this time of the year after six months or so of dry and often scorching weather, rain is greatly needed. On the fourth of November, 1888, the very day of my arrival in Palestine, the early rains began to come, and they were so welcome that scarcely anything else was spoken of for some days. These selfsame prayers are offered in England, even though, at the time, the countries be deluged with rain and Christians are praying for fine weather. On this day as on the first two days of *sukkoth*, no labor is permitted, but the "four kinds" (citron, etc.) are not used after the seventh day—another indication that the feast proper ended with that day.

The next or ninth day is likewise kept as if belonging to the festival and is called *Simhath Torah* or "rejoicing of the law." By modern Jews the Torah or law of Moses is divided

into fifty-four sections, one of which is read on each Sabbath. In intercalary years there are fifty-four Sundays, but in other years there are but fifty-two. In those other years the last section and also the first are read.

This is a day long and longingly looked forward to by Jewish children, for on it in the synagogues they receive presents and engage in games. It is a time of great rejoicing.

Such is a greatly shortened record of a month (and more) spent with the Jews of London, and of some things I learned among them and from them, though of course previous and subsequent reading has come to fill up the gaps. Reflections came of course, and they come as I write; but as in this article I have aimed at giving, as best I could, mainly *facts*. I shall keep back my reflections, except this one, that my previous favorable impression of the Jew, his general integrity, his kindness and his conscientiousness was, during Tishri last, deepened. The Jew is much better in his home and in his synagogue than at a distance and, let me say, sometimes to ignorant prejudice he seems to be.*

*Though I have not named in the article a book which I have found very entertaining and helpful, I will do so now, it is *The British Jews*, by my fellow countryman, the late John Mills, one of the most learned Welsh Calvinistic Methodist ministers of his day.

THE SELF-CONSCIOUSNESS OF JESUS IN ITS RELATION TO THE MESSIANIC HOPE. I.

By Rev. ALBERT W. HITCHCOCK,
Berlin.

I. SOME RECENT THEORIES.

To study the self-consciousness of Jesus in its relation to his Messianic call, one must begin exactly as he would in a study of the self-consciousness of any man who has felt himself called to a mission in the world. For a presupposition underlying any such study is that we are concerned with purely human psychological influences and the response to them. Any purpose to begin with a theory of two natures or of a divinity in Jesus which lifts him out of the sphere of human development leaves no basis for the study which is to be undertaken but completely denies its possibility. To use a phrase not entirely adequate, it is on the manward side of his nature that we approach his personality. As one would study a genius like Erickson or Livingstone from the standpoint of their common human activity and the disposition there shown, in order to learn how they grew into the mission which they felt must be fulfilled by them, so must this purely human study of the development of the Messianic consciousness of Christ be undertaken. We must get at his disposition, the trend of his nature, and only from that side can we see how he approached the experiences which in their reflex influence upon him were the awakers of his official consciousness.

A convenient and necessary beginning of this work consists in the examination of several theories which have been advanced in the exposition of the subject. After this has been undertaken we may approach the theme from a different point and, after a criticism of the theories, seek to add to the elements which may have been neglected. The present paper, therefore, will be occupied with the preliminary task of the exposition of the various theories and their criticism.

These theories as to the development of Jesus' Messianic consciousness may be classified according to the attitude assumed by their defenders toward the Gospel history. These are (1) the unsympathetic rationalistic theories of Strauss, Baur, Schenkel, Rénan and Spaeth; (2) those of the Mediating School which accepts much of the Gospel narrative, but re-arranges and corrects it freely, while it denies the supernatural,—represented by Baldensperger, Holtzmann, Schmiedler; (3) those of the less critical school who accept more of the Gospels as historic evidence and admit the supernatural in it. Edersheim, Beyschlag, Hausrath, Weiss belong together here, however much they differ on minor points. Let us glance at one or two of each of these classes.

1. *Rationalistic Theories.* Strauss and Baur and the mythical school emphasized exclusively the Messianic expectation in its influence upon Jesus. Baur declared in substance: "It was the Messianic idea that gave to the spiritual contents of Christianity the concrete form in which it could enter the course of historic development." So far he seems right but there he stops. To-day few follow him, and Rénan is the only prominent critic who holds similar views. But he, like the reactionists from this extreme, lays new and greater stress upon the natural character of the young peasant-dreamer, the simple young Parcifal, ignorant of life and of the times. However, modern scholarship generally admits the crudity and injustice of all such views of Jesus.

To H. Spaeth* Jesus is simply and only a man. His development is in three stages; (1) before his ministry, (2) the turning-point in his life, the breaking-in of the Messianic consciousness, (3) the climactic unfolding of it.

(1) He had no learned teacher, only a home, and especially a pious mother, the synagogue and the folk-life. His character was naturally in harmony with the religious genius of humanity.

(2) A pious Israelite, a true servant of the Law, zealous to fulfil all righteousness, he was one of those waiting for the salvation of Israel. We cannot carry his consciousness back to twelve years of age. It is not an office of birth, but an

* Die religiöse Entwicklung Jesu.

inner spiritual susceptibility attaining by struggle full spiritual maturity. A longing for the Messianic age was all that was granted to him until he heard the preaching of John. From him he received the idea of finishing what the Baptist had begun.

(3) The greater the calling, so much the more does it demand the entire man. He had a dual development—outwardly, and in his own consciousness. At first he concealed his high mission. He could not look upon himself at first as the head of the Kingdom of Heaven. He had to learn through humility to exalt himself. But he was sure of his duty—to lay the foundations of the Kingdom. Opposition brought out his confession of Messiahship. His inward development grew in strength and the contents of his conception widened from the Jews to humanity. His knowledge of the path to be trodden by the Messiah grew clearer. His relation to the law became more definite and settled as it faced the extreme legalism of the Pharisees.

2. *Compromise Theories.* Of these we may select the views of Baldensperger and Schmiedler as representative.

Baldensperger* has given us the most careful and scholarly study on the subject that has yet appeared. His plan may be arranged as follows: (1) Development of Jesus' self-consciousness; (2) His official self-consciousness; (3) His Teaching.

(1) From his pious spirit Jesus was early led to study the Messianic Hopes of his people and to live and move in them. In his youth glimpses of the Temple and its wise men gave him the current form of the Messianic idea, the eschatological tendencies of the Haggadists as seen in the Apocalypses. So in the Synagogue he assimilated what was congenial and rejected the rest. Even in the Temple his conception was more living than that of the schoolmen. Yet he could not have had from the first a leading Messianic conception surpassing that of his people. He, too, must have looked for a change in external circumstances. Legalism must have repelled him. The baptism by John marked the first dawn of a Messianic consciousness, and of the idea that he was the

* Das Selbstbewusstsein Jesu.

Son of God. It left a deep impression upon him to the effect that he had a mission, a call. A new world lay before him, His consciousness was not a creation of his reason; that is impossible. No ethical Messiah whom he could imitate had ever been thought of in the conceptions of his people. A real immediate revelation sprang from the depths of his consciousness, *felt*,—not reasoned out. No sudden transformation of his conception of the kingdom took place; he held a conception of an external kingdom which, gradually, from this time changed.

(2) The expected signs of the coming Messiah which he awaited did not come; hence came the temptation,—a conflict between his religious consciousness and the new world in which he fully trusted. The sign he sought was a repentant people, and he even reckoned as a part of the Messianic work what the Jew usually assigned to the Fore-runner,—the preaching of repentance, the sign of Jonah. Thus he satisfied his desires for the sign by bringing it about. But only for a moment did he lose sight of the external, sense-conception of the kingdom. These longings came back in the hope for a completion of the kingdom according to them, quite in accord with apocalyptic expectation. So he sought to *prepare* for the speedy coming of the kingdom. But as he soon found, it would need more time than he had anticipated. He had no definite plan from the first, as facts show. Outer circumstances taught him deeper views of the essence of the kingdom. For a time the spiritual kingdom occupies all his thought, and the Messianic relation retires into the background. If he did not lose confidence in his Messiahship, like the Baptist, at least he did not understand it all. The outer side of his consciousness was vacillating, uncertain. He often commanded the healed and blessed not to announce his Messiahship. There is also a pedagogical motive in it. He first made his sphere wider, then narrowed it—and only on the failure of his spiritual teaching, when he found he could not so prepare for the kingdom, did the knowledge of his death come to him, and then the Parousia with its completion of his office. He had already entered the last, the Messianic Age, and after that the judgment, as his people all

believed since Daniel. In these two ideas of *suffering* and *return*, Jesus found anchorage for the previously floating ideas of his Messianic consciousness. Then came light on the past ill-success. The kingdom could not come without the death of the Messiah. Now he speaks more boldly. The Transfiguration occurs, and he transfers his activity to Jerusalem. He believes himself to be the Messiah. It was his deepest consciousness from his baptism on. He was no opportunist, but a genuine idealist. His Messianic appearance was not usurpation, but obedience, not free choice, but divine necessity. Faith in the Messiah was the human fructifying element in his heart, without which his personality would have remained shut in from the outer world, and his individuality a dead letter.

He must have foreseen and announced his suffering and death, else they had never had such a result, both for himself and for his followers. Jesus was literally ruled by the thought in his later ministry. It did not rest on Jewish speculation, which came later. The slowness of comprehension of the disciples proves this.

His titles for himself show his consciousness in his growth. He shrank from the political title "Son of David." He accepted the most common Messianic title *Christos*, but did not use it commonly, for it, too, was associated with outer office. Above all, he used "Son of Man;" and, less often, "Son of God." Both names have, as in the synagogue, an ethico-religious color, and the former a transcendental tinge from the Apocalypses, developing to an inner, spiritual conception. Compare Matthew 10:23; 13:41; 16:27; 19:28; 24:27, etc., with passages where the suffering, poverty and service of the Son of Man are the characteristic things.

(3) Jesus preached the kingdom, in connection with the Jewish hope; but also so as to break with the Jewish Law. His conception united both spiritual and sensuous elements. At first, he limited his kingdom to the Jews. Then, as the consciousness of God convinced him that he must live in this kingdom or carry it in himself, he presented it as a spiritual possession, the focal point of all good. The accent changed from *place* to *quality*. His own religious consciousness was

the point where both external and internal ideas concerning it met. So his preaching of righteousness proceeds from his Messianic consciousness, and he sets up a rival to the Law,—turning attention from eschatology to soteriology.

In respect to the Parousia, the spiritual and the official are united in his teaching. He hoped, and gave his disciples hope. He teaches an outer kingdom and since he is to die, it must be put off to the eschatological materialism of the Apocalypses. Seeking always not to connect himself with the popular traditions concerning the Messiah, which are to be broken by his death, he uses “Kingdom of Heaven” in reference to the transcendental hope. The purely earthly, and so the purely political elements have disappeared. The central point is formed by his position as Judge. His coming again, is a becoming again visible, but in judgment. He expects it soon. He erred in his reckoning. By zeal he forfeited due perspective. The Temple was to be destroyed at the new crisis, with all things, as the apocalyptic order to which he attached himself required. He is judge but hardly superhuman. He is no more and no less, as such, than Son of man. “It can be no more divine to be Judge of the world than to be saving the world. One is inseparable from the other. Both, as the former, arise from his religious consciousness.” *

Schmiedler differs from Baldensperger chiefly in method but also in several minor points. He seeks to find “how that truth of which Christians are conscious that it emanated from Jesus in permanent and saving power came into being in his own self,” apart from natural gifts, human knowledge and character. He places himself at the point where, near Cæsarea Philippi, the confession of Peter brings out his acknowledgement of the Messianic title, the zenith of his life. Here Peter used the name in one sense, that of his age, and Jesus in a deeper, more spiritual sense. He was conscious of the highest possible unity between himself and God.

He felt also a peculiar union with both the race and individual men, himself the pinnacle of the race development. His religious consciousness had first (at twelve years of age,

* Quoted from Beyschlag by Baldensperger.

even) recognized God as Father, and that recognition was a new contribution to the world's religious ideas. He could recall the time he was not Son of God, and mark his own growth towards it,—a growth dependent on historical surroundings. His loving family life led to his use of the name Father, as the name of God. His sinlessness is moral completeness. His first journey to Jerusalem centered his religious thought at the temple, and also first showed him that his own religious relation was not that of those about him. He was pointed to the Scriptures. He spiritualized and illuminated the Law, turning its spirit against its letter. His religious originality led him safely between Pharisaic punctiliousness and Scribal superstition, and away from the enthusiasms of the later apocalypses, ending in foolish political ambitions or mystical Essenism. From the second to the fourth decade of his life was a seeking and proving on all sides, a ripening of inner conviction, and a silent waiting and watching. His use of the expression 'Kingdom of Heaven,' proves that the fermentation of the time had affected him also. It was to be a present earthly Kingdom. The inner germ,—not the outer form, is the important thing. He had a wider, cosmopolitan view of the Old Testament, beyond the Law. At first, he had more enchanting hopes than that Death was to end all; but disappointments led him to rest in the will of God. Then Death became the foundation of the new Covenant, the great moral act;—the greatest act of his life. At the baptism, his moral perfection first became fully realized to him. He had grown to a Messiahship as Luther to be a Reformer,—inwardly preparing, but without a suspicion of it. Now he is proclaimed by the voice of God as His son; his Messianic consciousness is taken up into his religious consciousness, and inseparable from it. The temptation is a proving, and the establishment of a plan.

3. *The Supernaturalists.* We may begin with an exposition of the view of Hausrath. As again and again in history, the ideas which long influence the many at last come to clear consciousness in one, to decisive action in one will, so in Jesus the Messianic thought had gained personal being. The incitement to the preaching of the Kingdom he had

received from John. John had preached it, and more than he, had created it. But it had a personal middle point accessible to the prophets, and the faithful of the people, in a Messiah. John looked for him to come, while Jesus, through his consciousness that he himself would bring the Kingdom,—that he freely shaped all the elements which go to form it,—did not look for another; but was sure that he needed no one to follow to fulfil the promises to Israel. He could only see in himself the answer to the prayers of Israel. Faith in the Kingdom was also faith in himself. So there is no possibility of any outer adaptation to an agitation of the time, but the complete regular unfolding of his consciousness.

For Jesus the data of his consciousness were given, of course, from the point of view of the Jewish thinking. No historical personage can be conscious in other concepts than those in which the thinking of his age takes form. The fact of the life of Jesus can never be otherwise understood than as the fulfilment of the promise made to the fathers. If this be so, Jesus did not come to consciousness of his Messiahship during the course of his ministry. It was the starting point, not the result, of his work. Since it had become clear to him what the Kingdom of the people signified, he must also clearly see that the breast which still enclosed in itself this Kingdom is that promised personal fountain-head through which God wills to pour out the streams of grace. If he was sure of bringing the promised Kingdom, he was as sure that he was the promised one. But his greatest concern was not to proclaim himself as Messiah but to *found a Kingdom* according to his call. So from the first he acts and speaks as one having authority. He had to lead the people gradually from the political to the ethical idea. So he chose the title 'Son of Man.' He thus let the thought ripen in their minds that he is the Messiah, and Cæsarea Philippi was the ripe fruit. Then he told all, how he must go to Jerusalem and suffer. And the Daniel pictures were at hand to express the final triumph; they were the hieroglyphs which he used. So to-day the philosopher uses his subjective ideas of space and time to express his conceptions of immortality. The true humanity of Jesus spoke in the language of his time, other-

wise, the people of his age had not understood him. And had he not given them this hope, they would soon have scattered.

According to Beyschlag the self-consciousness was the basis of his Messianic consciousness; such is God's order. Otherwise, Jesus would have developed only the ideas of his age. He really developed more from himself, deepened and enlarged these ideas. The assumption of development from a prophet's consciousness after baptism to that of the Messiah later (Strauss and Rénan) denies the historical fact of the crisis at his baptism. The Baptist expected a throne and Jesus exaltation. He knew he was Messiah. But he had to form the Messianic idea in his disciples' minds before he could talk to them about it. There is no sign of a change from a prophetic to a Messianic idea. It would have changed his entire teaching. And what possible occurrence could have awakened it in him? He rather seems to have known before the Baptism that he was the Sent of God, and to have waited for it as a sign that the time to work was come. There are three possible methods for his attaining it. It may come as a result of dreams of childhood. Heroic seizure of the chance resulting from his own inner struggles may have precipitated it. Or else he was prepared within but unconsciously, as was Luther for his work as Reformer.

The consciousness of the great office suddenly coming over him, later on, was a revelation and a commission from above. But he needed the definite call of God. He could not have looked into the Old Testament, and said "The Messiah there is myself; I am reflected in it!" All agreed in making the Kingdom one of visual glory. He needed God's awakening, and then could not keep the activity unemployed. When he felt that he could satisfy the longings of his people, he must find a method and be at work. The Baptism attracted him because in Isaiah 53 the suffering servant did not separate himself from the sinful people, but led him to take all on himself as his own. The anointing of the Spirit was in the Old Testament sense, a preparation for prophetic gifts. He had the ethical principle within and this was the highest development of it. The temptation is unnatural if he had

known himself as the Messiah before. It was the thrusting aside of false Messianic ideals. Then began his life under happier expectations than of Death and the Cross. There are three stages in the development of his thought of his calling. (1) "The Kingdom is at hand;" (2) It is already here, growing among and within you: (3) An outcast, he hears Peter's confession, and sees that he must die to perfect his work. The great point then is the glory of the picture beyond his death. One and the same Messianic idea leads from first to last. Experience reveals how it is to be realized.

By "Son of Man" he means that he is the bringer of this Kingdom from heaven; but it was not a popular term for the Messiah, and for this reason he used it. He would teach the Kingdom gradually, through word and deed and spirit. He was sinless. The thought of elevating the Law into spirituality could never have come to any other.

"Jesus did not pretend to assume human nature when all the time behind it lay a Divine omnipresence, power and knowledge. It was not thus that he was our Saviour but through the eternal holy love, which in a true humanity, he reveals and carries out to its utmost intensity. In the completeness of this love in him lies his true divinity, for 'God is love;' still he manifested it in a true human life. Otherwise it could not have become our possession through him and an implanted force in man for his blessing. Nor would we have been helped through him, however exalted and divine he may have appeared in his own nature. A divineness which could not be realized in true and full humanity would even have hindered thereby his becoming our brother. But indeed he was truly our brother and so his Father has become ours also."

2. CRITICISMS OF THESE THEORIES.

With these brief statements of the theories advanced some remarks in the way of criticism may now be offered.

Spaeth is hampered in his conception of the character he deals with by his ready dogmatism regarding it. Fearing

the admission of the Supernatural, he errs at the opposite extreme, and instead of tracing development, he assumes the character to start with.

Baldensperger seems to me to err in his pre-conceived theory that there could be no such thing as fore-knowledge respecting the course of the Kingdom in Jesus' mind. This hampers him, leads him practically to an absurdity in suggesting that the great Messianic call of the Baptism was forgotten or lay in the background of Jesus' thought and action during the major part of his ministry. After acknowledging this great crisis and its effect upon Jesus, he is forced (from fear of supernaturalism, I take it), to a theory which contradicts it, asserting that the trust and purpose of Jesus so wavered that he long held himself to be but a prophet, the Forerunner of the Messiah whom God had once so impressively shown him that he was to be. The didactic purpose in concealing his Messiahship, Baldensperger has to admit in part anyway.

Wendt says: "I would only call attention to the fact that though the withholding of his open Messianic self-conviction until shortly before his death is at first very striking to us, especially when it is remembered that he possessed the consciousness that he was the Messiah, and strove for recognition as such, yet these things lose their psychological strangeness when we recollect that the time of this withholding was yet relatively very short, for the entire activity of Jesus came to so early an end."

Such a theory as Baldensperger's seems not only untrue to the historical materials which it rearranges, but is inharmonious in itself.

Again, Baldensperger does not assign to the childhood and youth of the Christ, that development which his admission of the Temple incident would warrant. He asserts that Jesus knew himself as Son of God first after the baptism, thus negating the earlier conviction. The progress, too, of the knowledge of method is not well traced by this author. He insists too much upon the materialistic character of the Kingdom which Jesus felt he was to bring, a thought which again seems to one not to fit the grand spiritual nature which

Baldensperger assigns to Christ. He has, nevertheless, done good service to the study in his excellent book.

Schmiedler is not clear in his starting point,—rejecting the very material which he must afterward use; nor in his method, which seems to me to be inverted and necessitates his saltatory passage from the beginning to the incident at Cæsarea Philippi; and back again to the beginning. The study as a unified whole he seems to misconceive, yet in his actual writing he makes contributions to it in spite of himself.

Hausrath and Beyschlag both touch upon the whole subject incidentally, and if the former emphasizes too much the contact with John and the inability of Jesus to think beyond the thought-forms of his time, he has yet given clear and able expression to what seems to me the true lines of development. Beyschlag, too, has given expression to definite and logical convictions which seem to me to tally with history.

It remains but to look at the subject a little more carefully and from a special point of view. In a second article I purpose to express my further conviction regarding the subject, its character and its method of development, and on some phases not brought out by any of the writers reviewed.

THE BIBLE IN ENGLISH LIFE AND LETTERS. I.

By Rev. J. T. MCCLURE, D. D.,

Lake Forest, Ill.

It is proposed in three papers to state briefly the effect which the Bible has had upon England and upon all life influenced by England.

It is not often that a direct cause for clear results can be traced so unmistakeably as can the cause for England's marked characteristics. It is not too much to assert that we can, by historical process, follow up the stream which has blessed England and all English-speaking peoples with such high views of morality and such strong characters of beneficence, until we find its fountain head, and standing over that original source, we can say: This is what has made England, her literature, her laws, her general life.

The coming of the monks to England in 596 is so marked an event in English history and in the world's advance, because those monks brought a package of books with them. Up to this time, so far as we can learn, there was not a book in all England. What those people once carried to Britain who in the dawn of the Christian centuries came as Roman soldiers, traders and travellers, we know clearly. They brought Greek and Latin parchments, and they handed over their books to the Britons whom they conquered, and so gave them the beginnings of a library. There were Christian missionaries in those earlier centuries who brought some Christian literature with them, and on the basis of that literature built up the first British churches. But in due time all those influences of Roman and of Christian ceased. There came an influx of invaders from Northern Europe, Angles, Saxons and Jutes, fierce men, who had no literature, who cared for no literature, who blotted out whatever was left of Roman and Christian life, and from the hour that they gave their name to the island and changed Britain into

England, England was a land of literary and moral darkness. It seems almost incredible that when there was so much literary life in Southern Europe, when great libraries were forming in Italian cities and when even so near at hand as in France there were learned Christian men, one hundred and fifty years should pass over England in which England had no books, no schools, no literature. There was not in poor man's hut or rich man's mansion as much as one page of a library, so absolute was England's separation from those influences that were quickening the intellect and changing the life of the rest of the world.

The cause of this condition lay in the manners, beliefs and character of the people themselves. These forefathers of the English-speaking race had in them a compound of the most promising and of the most unpromising elements. Their promising elements were their love of freedom, their high sense of justice, their physical bearing, their recognition of the mysteries of life and of death and their fidelity to domestic relations. Liberty was already in their hearts. The rights of the individual and of the community they held to be of supreme importance. They had no taste for voluptuousness. They could meet any danger or endure any privation. They grew sober as they thought of life's meaning and of the possibilities that might be beyond the grave. They were true husbands and true wives. As a people they had in themselves such elements as, given development, admitted of all the distinguished traits which mark the best English life of to-day.

But side by side with these elements were others that were most unpromising. Taine's picture of them is to us colored by his natural prejudice, but to him it is a delineation that is historically accurate. "Behold them," he says, "half-naked savages, a kind of wild beasts, fishers and hunters, even hunters of men. Pirates at first: of all kinds of hunting the man hunt is the most profitable and most noble. They dashed to sea in their two-sailed barks, they landed everywhere and killed everything. Of all barbarians these are the strongest of body and of heart, the most formidable, the most cruelly ferocious. When murder becomes a trade, it

becomes a pleasure." The main facts of this indictment cannot be disproved. Wherever these English descended they fell like firebrands. The vices of gambling, gluttony and drunkenness were their masters. Their untamed fierceness made them coarse and rough and cruel.

Deeper down than their manners lay the unpromising element of their philosophy of life. That philosophy showed itself in their religion. It was a religion of superstition. Once the ancestors of the English believed in one all-wise and powerful spirit. Now they had a god, or witch, or ghostly influence for every cave and stream and forest, as well as for every great force like the Thunder, the Sun, the Spring. Fearless as they were before actual danger they trembled before the possibility of enchantment.

In their sacrifices and in their views of heaven we see most clearly the trend of their thought. They did not confine their victims of sacrifice to the brute creation, to sheep, oxen, swine and horses. There were times when they crushed on a great stone human lives, usually of slaves, criminals and prisoners, but occasionally of their own people, and poured out the blood to avert disaster. Their heaven was the Valhalla of an eternal fight and an eternal feast. Every day its heroes give and receive blows, every evening wounds are healed and victors and vanquished surround the banquetting table of abundant food and still more abundant mead. To die as a coward was to descend into the realm of Hel, goddess of the nether world; to fall gloriously in battle was sure proof of reaching Valhalla.

Such were the people with whom English history began. A century after their conquest men spoke of them as "wolves," "dogs," "whelps from the kennel of barbarism." Wordsworth, comparing Britain in the times of Christ and England in the times of the Angles, says that the night of Paganism had darker shades in these later than in the earlier times.

It was no easy task then that lay before Augustine's forty monks when they landed at Thanet and entered upon the work of transforming the people's thought and life. King Ethelbert would not receive them in a building, lest some

enchantment might overpower him. But when in the open field those monks told the reason of their coming and were granted permission to remain and work and *teach*, King Ethelbert gave opportunity for THE BOOK to begin its mission to England. For in a package as unsuspecting looking as was the old horse carried into ancient Troy the monks had a library—England's First Library. There were nine volumes in this library: (1) There was the Holy Bible, in two volumes; (2) The Psalter; (3) The Four Gospels; (4) another Psalter; (5) another copy of the Four Gospels; (6) the Apocryphal Lives of the Apostles; (7) the Lives of the Martyrs; (8) an Exposition of the Gospels and Epistles. Of these nine volumes, which the Canterbury Book says are "the first books of the entire English Church," six are scriptural and one is explanatory of the Scriptures. Thus it was that the first English library was scriptural. That library was big with portent for the future. It was to be a new factor in English life. Up to this time the Englishman had often taken a piece of the beech-tree, which he called "boc" (book) tree, and "cut into," or "writan" into it, as he would say, whatever marks he saw fit. But these marks were always few, and for him to "writan boc" (write a book) meant to put some very simple idea into marks or runes upon the beech-wood. As yet there had not been a single poem or history or story put upon record in England. Gleeman's songs had passed on by word of mouth only. But now a library, and that library in fact the Bible, was in England, and a body of earnest men were given liberty to teach it. Indeed Pope Gregory has sent them to England for the supreme purpose of teaching that Bible so as to change the fair-haired Angles into fair-hearted angels.

THE END OF THE WORLD.

By Rev. BENJAMIN WISNER BACON,

Oswego, N. Y.

The idea of a universal conflagration, or final catastrophe, reducing the visible universe to chaos, has been for centuries the sting of the world's guilty conscience, making cowards of the race. If the doctrine of resurrection brought deliverance to many "who through the fear of death were all their life-time subject to bondage," there was a something else which, if not Christian, at least appeared almost simultaneously with Christianity, and from the same quarter, and went hand in hand with it in all its conquests; a something which brought in a hitherto unknown fear and a new bondage. If in the bosom of the individual Christian life and immortality were brought to light and the grave robbed of its terrors, there was also a

Dies irae, dies illa

Solvat saeculum in favilla,

which brought the chill of mortal terror upon the community. In spite of its good news to men, that is a true witness of the Christian conquest which is borne by Lecky, the historian of European soul-life in its transition from a classic to a Christian basis, that the net result of the introduction of Christianity was to extinguish what remained of the old joyous temperament of heathendom, and to spread a shroud of gloom over the civilized world. Asceticism was piety; its motive, "Flee from the wrath to come."*

Jesus had taught a kingdom of God "within you," a golden age for humanity attainable by the submission of all hearts to the law of love. His kingdom of God was a glorification of nature, a regeneration of the creation, a peaceful transformation of the world from the domain of discord to the dwelling place of righteousness and peace and joy in the Holy Ghost. The kingdom was not to come with observa-

*See Lecky, *History of European Morals*. Chap. I.

tion. As fast as the Spirit of unselfishness found lodgment in human hearts would come the manifestation of the sons of God, which would be the redemption the creation groans for. The kingdom of God which he taught his disciples to pray for was a submission of human hearts to the law of love, till the will of God should be "done on earth even as it is done in heaven." In behalf of this spiritual and practicable ideal, and in protest against its degradation into the mechanical, supernatural, and totally impracticable ideal of his fellow-countrymen, whose conception of the kingdom of God was the intervention of the *deus ex machina* in behalf of God's supposed favorites, and the destruction of the heathen, Jesus sacrificed his own life, and demanded a readiness in his disciples to sacrifice their lives. The narrative of the wilderness temptations is but a shadow cast before from the one great temptation in threefold form which beset him throughout his career, with which the later Synoptists fill up the blanks of that unknown period of seclusion. The perversion of his career from its true spiritual purpose to mere physical benefit is the temptation to which he is exposed by the importunities of the multitude clamoring for loaves and fishes and for cures. But this is not the purpose for which he came (Mark 1: 35-39). The prostitution of the strange power of blessing with which he finds himself endowed into mere miracle-mongering for the silencing of the skeptical is the temptation with which he is beset by the Pharisees who came "tempting him and seeking from him a sign from heaven." But the incarnation of evil appears in all its nakedness, demanding worship of him, when the popular demand for the carnal Messiah of force, of national pride, of Judaic expectation, finds voice in Peter, the very spokesman and leader of the apostles. This the supreme temptation, and the worst perversion of his calling presents itself in the very hour when Peter has just recognized his divine calling as the Christ, and he on his part, has accepted the confession as of God, a call to go up to Jerusalem, suffer many things and be crucified. Then perhaps for the only time Jesus said, "Get thee behind me Satan." Satanic influence to him means the suggestion of a Messianic career which "savoureth not of

the things that be of God, but the things that be of men." Everywhere this conception of the Messianic rôle according to the things that be of men, confronted him, baffled him, crucified him. Everywhere it is met by him with the spiritual ideal, redemption for the world in the realization of the fatherhood of God and the brotherhood of man; and withal not suddenly, but "as the seed which is cast upon the earth springeth up and groweth even while the husbandman sleeps, so is the kingdom of God, first the blade, then the ear, then the full corn in the ear."

Whatever may be thought of other New Testament passages which profess to set forth the teaching of Jesus in regard to his kingdom, its character and the time and method of its accomplishment, the above will be recognized as at least *a* characteristic representation from the teaching of Jesus, if not *the* characteristic representation. In contrast with it we cannot fail to recognize either the antithesis of the spiritual kingdom, the conventional kingdom of God of the false Christs which "should immediately appear." Its representations were drawn almost exclusively from Daniel and a few of the more sanguinary Messianic expectations of the Psalmists, so far, indeed as it depended upon canonical prophecy. Its preliminaries are the gathering of the Gentiles against the Holy City, the assault of Gog and Magog, terrible distresses, followed by the appearance of the Messiah from the wilderness at the head of a faithful host, the waters of Jordan cleaving open before them and the walls of Jerusalem falling down at the sound of their trumpets, or, as otherwise conceived, the splitting open of the Mt. of Olives and appearance of a celestial army for the relief of the beloved city. In either case the central scene is the rolling back of the clouds of heaven as the Son of Man is brought into the midst of the celestial conclave and installed by Jehovah upon the Davidic throne. The trumpets then summon all peoples, which now have made their submission to the Messiah and his army, to a general judgment. Jehovah executes vengeance for his people; the dead (or some of them) are raised and come into the Holy City and the theocratic kingdom in its ideal form is made permanent. Jerusalem (the new Jeru-

saalem) becomes the metropolis of the world. All this is in the rôle of Messiah as it is understood by the Jew of the 1st century. A forsaking of this rôle by one who had undertaken the character of Messiah, is treason and blasphemy in one; a crime which crucifixion alone can expiate. It is in opposition to this that the teachings of Jesus are uttered; but not in opposition to the people only. It is his disciples who think that the kingdom of heaven is immediately to appear, while they are in the way going up to Jerusalem. It is his disciples who shout hosannas for the coming "kingdom of their father David," while he is weeping over the fate of the city that is destroyed because it "knows not the things that belong to peace." It is his disciples who are convinced that their "hope that this was he which should have redeemed Israel" was a mere delusion, when he came not down from the cross; his disciples who welcome his resurrection principally as the guarantee that their expectations of the *Deus ex machina* are not really dispelled even by the crucifixion, but only postponed,—momentarily postponed—since they greet him immediately with the question "Lord, wilt thou at *this* time restore the kingdom to Israel?"

Again let me defer the question whether the actual teaching of Jesus was a plain denial of these conventional and mechanical expectations, or a mere putting of them aside into the indefinite future which neither he nor they could know of, (Mark 13: 32) with practical exhortations to watch, and work and pray till the end should come, whether at the cock-crowing or noon or night.

That is a question of literary history and criticism. For the present what we need to ask is this. Do the two representations of the restitution of all things which appear in the New Testament, side by side, the apocalyptic, with its *deus ex machina*, signs in heaven, falling of the stars to the earth and extinction of sun and moon, trumpet of archangel, rolling away of the celestial vault like a scroll curled up from the extremities, setting up of throne and judgment seat in the clouds and visible intervention of the Almighty to execute judgment; and the spiritual, which declares that "*this* is the judgment, that light is come into the world and men

loved darkness rather than light," "Now is the judgment of this world," which sees the operation of God in the gradual evolution of humanity under the law of love into a human-divine fellowship,—do these two conceptions belong together, or are they really incompatible? And if the latter, which is to be regarded as the essentially Christian and which is Judaistic? Even if the teachings and parables of Jesus seem to admit and tolerate the apocalyptic ideas and expectations of the period, merely postponing them to the unknown future and not denying them outright but rather falling in with them, as they certainly fall in with and accommodate themselves to the current beliefs in regard to demoniac possession, which are we to regard as the really and essentially Christian, the doctrine of "the kingdom of God which is within you?" or the kingdom "which appeareth as the lightning and shineth from the East even unto the West?" Which should we regard as the characteristic promise of Jesus to his disciples, "Ye shall be the children of the Highest, for he sheweth kindness even to the unthankful and the evil?" or, "When the Son of Man shall appear in his glory ye shall sit upon twelve thrones judging the twelve tribes of Israel?" And when this question is answered we have still to ask, What allowance must be made for a coloration of the reports of Jesus' teaching during its transmission orally for some 40 years through minds saturated with the cruder, more materialistic apocalyptic ideas of Judaism? That which should be plain in regard to the eschatological features of the New Testament is that the attitude of Jesus, even in the passages attributed to him which seem to take the apocalyptic standpoint, was at least a negative one. From the pages of the New Testament alone it is sufficiently obvious that the idea of the kingdom of God which cometh with observation is the survival of Judaism; whereas the positive and characteristic teaching of Jesus is that it is "within you," is spiritual, is a conquest of God over man by the instillation of the Spirit of love, and not by outward signs from heaven.

Now, persistently as the church has struggled to hold these two conceptions together, and great as are the abilities

of the theologians for maintaining simultaneously two or more mutually exclusive and contradictory propositions, the effort to preserve together the Rabbinic and the Christian idea of the kingdom is fruitless. The new wine will surely burst—has already burst—the old wine-skins. The kingdom of God is not at once spiritual and material. The judgment of God is not at the same time a judgment operated, perfected, complete, in each human heart, either when the supreme choice is made, and the Christian is justified by faith while the sinner chooses darkness rather than light, or, as others will have it, at the hour of death; and then, over and above this spiritual judgment, a general assize at the end of the world, with hail of stars and general conflagration, Gabriel's trumpet, thrones, books and other paraphernalia of the Roman or Jewish court-room, a summons to the elect to come and hear by formal sentence that they are justly entitled to the glory which they have been already enjoying for so and so many thousands of years, and to the damned to come and be damned over again for the spectacular effect of it. The new and spiritual will inevitably supplant the old and crudely material. No intelligent modern Christian, who has made the attempt to realize to his own mind what he meant by the general judgment, but has found himself tending irresistably to spiritualize these crude conceptions (though in the apocalyptic literature they were by no means mere metaphors), by the simple elimination of all time and space relations.*

The Rabbinic and the Christian, the apocalyptic and the spiritual are not one but two; and not only two, but antagonistic. Nevertheless it is not the latter but the former conception which immediately and perhaps inevitably assumed the ascendant in the early church. From the moment that

*The religious instinct of Horace Bushnell impelled him to discard as purely figurative the Judaistic eschatological element from the New Testament representation of the consummation of all things. Sensitive to the contradiction, though comparatively uninformed as to the source of these cruder ideas, since literary criticism and the comparative study of the apocalyptic literature of the age were to him practically a *terra incognita*, he yet felt that these ideas were unworthy to serve as anything more than a pictorial setting to the teachings of Jesus. See "Forgiveness and Law" Scribner, Armstrong and Co. 1874. p. 247.

Jesus is parted from them they stand gazing up into heaven, expecting the clouds to bring him immediately with power and great glory. Communistic living becomes easy, and Jerusalem, not Galilee becomes the headquarters; for is it not there that the Son of Man is soon to appear "with the ten thousand of his holy ones?" From Jerusalem to Rome all eyes are turned toward heaven, and the universal watchword is *Maranatha*, "the Lord is at hand." Some "have ceased to work with their hands, and are become busybodies," waiting for the impending day of Jehovah in idleness; others weep for friends caught away by death before they could witness the coming of the Son of Man. Paul himself, the theologian of the Rabbinic schools, even while he rebukes the idle and comforts the disappointed, does so with the confident assurance "that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep, because the Lord himself will descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first, then we that are alive that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so we shall ever be with the Lord."

How indeed could it be otherwise? Could the thousands of Jews who believed disembarass themselves in a moment from the whole framework of religious thought of a lifetime? Was the alteration of their religious ideas accomplished by sheer miracle? If Christ's very apostles had gone even to the foot of the cross expecting every moment the rending of the sky and the appearance of "more than ten legions of angels," would the mere fact of his death dispel this hope and expectation? In one case it might; if they abandoned him altogether. But if they still clung to him it must needs be with the assured conviction that these things were but the darkness before the dawn, a characteristic of all Messianic expectation, and that they would soon behold him "coming with the clouds, and every eye should see him and they who pierced him;" the believers would be caught up to meet him in the air, and then the conventional program of the Messiah would be carried out.

From the time of the resurrection the *motif* of a large part of Christian literature becomes either a renewed assurance that the end of all things is at hand, or an explanation of the delay upon one pretext or another, to silence those who begin to ask, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

The last, the very last of that generation which clung in the most literal sense to the promise, "Verily, I say unto you there be some standing here which shall not taste of death till they see the Son of Man coming in his glory," together with other corroboratory assurances of the same import, passed away, and still the church found an explanation. Centuries passed away, and still the day of the Lord was assuredly just before, only delayed by "the long-suffering of God" designed to afford opportunity "that all should come unto repentance." It would surely come as a thief. "In it the heavens shall pass away with a great noise and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." At last the slow centuries receding, brought the millennium, the long expected "thousand years." All Europe stood benumbed with fear. Christendom repeated the folly of the Thessalonians and left off its work to walk about for a short time in ascension robes. Then it doffed them to don the mason's apron, and cathedral spires pierced the heavens that had remained obdurately closed to the realistic aspirations of the saints. Considering the greatness of the disappointment Christendom was very cheerful. It was like a vast sigh of relief that went up from the world, when it became a clear case that the coming of the Lord was not yet.

What boots it to detail the later excuses and explanations, the manipulation of numbers, the calculations from Daniel and Revelation, the discovery of that which the Son of Man confessed his ignorance of, in the *abracadabra* of Talmudic cabbalistics, or the scratches and dust of the great Pyramid?

How much longer will the church stand gazing up into heaven while its work on earth remains undone? How much longer will it continue to seek its Lord among the clouds of

heaven instead of in the hearts of men? How long before it will learn that the kingdom of heaven is spiritual, "cometh not with observation," "is within you?" How long before it learns that these visions of falling stars, opening heavens, archangelic trumpets, armies of Gog and Magog, winepresses of divine wrath and Messianic vengeance, baths of blood up to the horses' bridles, are the fruit, not of the gospel of peace, but of Jewish hatred and insane pride, born of the fanaticism of the Pharisee and zealot, in response to the fiendish oppression of an Antiochus Epiphanes and the long slavery of Rome? When will the church learn to know what is the truth as it is in Jesus, and what the must and rust of decaying rabbinism?

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

[Copyrighted by the STUDENT PUBLISHING CO.]

§ 4. The Second Conversation. 15:1—16:33.

REMARK.—Jesus has tenderly encouraged the disciples with the promise of his glory and presence in spite of separation from them. The present conversation is concerned with their position and responsibilities not as disciples but as apostles and workers. The great themes remain the same. Their application is in a different sphere.

¶ 1. Chapter 15:1—17.

1. The Scripture Material:

- 1) Vs. 1, 2. I am the true vine, and my Father, the husbandman, takes away the branches that bear no fruit and cleanses those that bear.
- 2) vs. 3, 4. Clean as you are through my word, abide in me and I in you; like the branch in the vine only as you abide in me can you bear fruit.
- 3) vs. 5-8. You, branches of me the vine, bear fruit by abiding in me; so doing you shall receive all you desire; otherwise you do nothing, and like cast-off withered branches you are burned. But if we abide in one another, your every request will be granted and thus the Father be glorified that you may bear much fruit and be my disciples.

- 4) vs. 9, 10. I love you as the Father loves me ; abide in my love by keeping my commandments ; I keep my Father's commandments and abide in His love.
- 5) v. 11. I thus speak that my joy may be yours and yours be full.
- 6) vs. 12-14. I bid you love each other as I have loved you ; the greatest love is to die for one's friends ; if you do my will you are my friends.
- 7) v. 15. I now call you not servants but friends, because I tell you all my Father's words.
- 8) v. 16. It was I that chose you (not you, me) to go bear fruit that remains, that you may in my name obtain all your desires from the Father.
- 9) v. 17. I bid you do all this that you may love one another.

2. Live in my Love and thus be Useful: You are to represent me in the world. To do this you must be as branches in a vine under the care of the Father, the vine-dresser. Fruit is the thing aimed after. To that end your lives must be given up to me. Otherwise you are worthless and rejected. Your present possibilities of service (secured through my word) must be improved, for abundance and permanence of useful labor are to be yours as my disciples. This is the Father's design and all that secures it glorifies Him. But, love is the secret of all success, love such as I have in laying down my life for you my friends. Thus shall I ever rejoice in you and you be full of joy. Obey me then in this that you love me and love each other, for I have made you what you are and what you are to be, my friends, successful apostles, having power with the Father.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *True vine* (v. 1), in what sense? (a) of which the vine in nature is a shadow and prophecy, or (b) fulfilling ideally the offices of a vine?
- 2) *fruit* (v. 2), is it (a) personal character, or (b) extension of the kingdom?
- 3) *abide* (v. 4), (a) cf. 8: 31, (b) make a literal statement of the meaning.
- 4) *I in you*, (a) i. e. see that I abide in you, (b) how possible?
- 5) *herein* (v. 8), i. e. in your abiding, asking, receiving.
- 6) *my love* (v. 9), i. e. (a) in my love to you, or (b) your love to me? so v. 10.

2. Connections of Thought :

- 1) *I am the true vine*, etc. (v. 1), note the course of thought, (a) I am like a vine, (b) tended by the Father, (c) with the design of producing fruit, (d) through the branches, (e) which are treated in two ways with this end in view.
- 2) *already ye*, etc. (v. 3), i. e. (a) cleansing is necessary for ideal fruit-bearing, (b) you are already clean, (c) and thus fitted to bear fruit, (d) because of having accepted my teaching.
- 3) *abide in me*, etc. (v. 4), i. e. (a) being ready to bear fruit in Christian activity, (b) one thing is needful—you must ever retain vital connection with and dependence on me, (c) and being thus related receive my presence and vital relation with you, (d) in order thus permanently to be useful.
- 4) *I am the vine*, etc. (v. 5), i. e. (a) I urge you to abide in me, (b) and thus be useful, (c) because you are branches of me, the vine.
- 5) *if ye abide*, etc. (vs. 7, 8), i. e. (a) if you accept and yield yourselves up to my teaching, (b) you may obtain whatever you desire, i. e. reach any height of usefulness, (c) this attainment glorifies the Father, (d) for it is His purpose that your usefulness shall be abundant, (e) and the result will be that you will become more and more entirely my disciples.
- 6) *even as the Father*, etc. (vs. 9, 10), i. e. (a) this relation between us is one of love, (b) which is sustained by obedience, (c) of which my relation to the Father is an example and proof.
- 7) *these things*, etc. (v. 11), i. e. (a) I have urged you to yield to me and be useful, (b) in order that I might continue to have joy in you, and (c) that your joy in your work might reach the highest point, (d) a joy which thus is identical with mine.
- 8) *this is my commandment*, etc. (vs. 12, 13), i. e. (a) the bond between us is one of love (v. 9), (b) such a relation should be between yourselves, (c) a love which leads me to die for you, (d) should lead you to die for one another.
- 9) *vs. 14, 15*, i. e. (a) you are to be given my friendship, (b) remember that I do this, not you, (c) and I do much for you in your work, (d) therefore you should regard my desires and (e) love one another.

3. Manners and Customs :

Vine culture—note the various processes in it as suggested here.

4. Literary Data :

Study the allegory (vs. 1-4), (a) probable source of the figure, CBJ., (b) comparison with 10: 1-18, (c) sum up the central teaching of it.

5. Review :

As already suggested, let the student now review 1 and 2.

4. Religious Teaching: *Useful—all right-minded men want to be useful. The Master says that his friends are useful just in so far as they are vitally dependent on him, devoted to the exhibition and transmission of him and his life into the world. They devoted to him, he living in them ;—the result is fruitfulness.*

¶ 2. Chapter 15:18—16:4a.

1. The Scripture Material:

- 1) 15:18-21. The world hated me and as I chose you out of the world they will hate you and treat you as me, because they know not the Father.
- 2) vs. 22-25. I came, speaking and working; so I revealed their sin; they hate me and hate my Father—in all this fulfilling the saying, "they hated me without a cause."
- 3) vs. 26, 27. But the Comforter, the Spirit of Truth, sent by me from the Father shall testify, and you, too, for from the first you have been with me.
- 4) 16:1-4a. These revelations I give you beforehand that you may understand, when they come to pass, and be firm. For they will put you out of the synagogues, and, in God's service, will kill you, not knowing the Father and me.

2. As my Friends you will be well hated: Do not be disturbed if the world hate you and abuse you even unto death. I tell you beforehand that men will do this. It is just what they did to me and as my chosen you will suffer as I. My work has resulted in disclosing their sin. No wonder they hate me, though the Scripture is fulfilled, "their hate has no ground." They do not know my Father or me, and when they see us they hate us both. Still I will send the Helper; being the Spirit of Truth he will testify of me—working in and through you, who as my companions from the first testify also to me.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Kept my word* (v. 20), cf. CBJ.
- 2) *which proceedeth from* (v. 26), i. e. from the presence, the society, of the Father and at the request of the Son the Spirit comes. Cf. CBJ.
- 3) *he shall bear witness*, to whom, (a) the world, or (b) the disciples?
- 4) *these things* (16:1), i. e. ch. 15:18-27?
- 5) *made to stumble*, their faith shaken either (a) at their cruel reception by men, or (b) because of the dangers and trials incurred?

2. Connections of Thought :

- 1) *The world hateth*, etc. (v. 18), i. e. (a) as our bond is one of love, (b) so we stand together in our relations with the world, (c) as I was hated, (d) so will you be, (e) it is because I have chosen you for my fellowship.
- 2) *but all these things*, etc. (v. 21), i. e. (a) it is not merely that you are chosen as my servants, (b) but it is because of what I am, my person and work, (c) that you will suffer, (d) the real fact being that they do not know God whom I represent.
- 3) *if I had not come*, etc. (vs. 22-24), i. e. (a) I come with the manifestation of God in word and work, (b) being formerly ignorant of this revelation they could not be punished for neglecting it, (c) but me they deliberately rejected, (d) hence the crowning and representative sin must be laid to their charge, (e) and in rejecting me they reject the Father whom I represent.
- 4) *and ye also*, etc. (v. 27), is this (a) another witnessing than that of the Spirit, or (b) their witnessing to the world of that which the Spirit bears witness of to them?
- 5) *but these things have I*, etc. (16: 4), i. e. (a) I have not told you this to terrify you, (b) but as a means of encouraging and strengthening faith.

3. Literary Data :

- 1) Notice familiar words, *world*, etc.
- 2) Study the example of parallelism in 15: 22-24.

4. Review :

Let the review work on 1 and 2 be faithfully done.

4. Religious Teaching: *The servants of the Christ must expect the opposition of others who misunderstand and reject the claims of their Master. But this hostility, if accepted and endured as opposition to the Christ and in his service, will only bind them more closely to him, and gain for them the clearer inward witness to the reality of God in Jesus the Christ.*

¶ 3. Chapter 16: 4b-15.

REMARK—The prospect of separation again lowers. Jesus encourages them again with the promise of the "Advocate," but here not as a personal helper but as the source of power in their apostolic activity.

1. The Scripture Material:

- 1) 4b-6. Being with you, I did not at first tell you of this, but now that I go, you, without asking "Whither?" only grieve at this dark prospect before you.

- 2) v. 7. But truly it is best for you that I go, for then I will send the Comforter.
- 3) vs. 8-11. Then he will convict men of sin in rejecting me, of righteousness because my Father receives me, of judgment because their Prince has been judged.
- 4) vs. 12-15. You cannot now bear all I have to say, but the Spirit of Truth will come and guide you into all the truth given him to speak concerning the future and concerning me and mine, for what the Father has is mine.

2. But my going will bring the Helper, the Spirit of Truth : I did not make such definite announcements to you before, for we were together then, but now we separate, and you are overwhelmed at my words. Still believe me, I go that the Helper may come. He calls men to serious thought on sin, righteousness and the danger of judgment—things which my going will bring to light—and He will make you to understand my life and work, which reveal the Father. He will declare the future. Then you will see how much better for you it is that I go.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *These things I said*, etc. (v. 4), i. e. either (a) so clearly, or (b) disclosing their motives, sources, (c) in the fact that now they are definite and near.
- 2) *asketh me*, etc. (v. 5), why should they ask ?
- 3) *convict* (v. 8), i. e. (a) "produce serious thought and conviction," (b) not necessarily a change of purpose ? (c) how will this work be done ?
- 4) *bear* (v. 12), i. e. (a) understand and bear up under, (b) on account of weakness both of mental and moral character.
- 5) *all the truth* (v. 13), i. e. (a) all religious truth, or (b) all relating to myself ?

2. Connections of Thought :

- 1) *But now I go*, etc. (v. 5), i. e. (a) v. 4b, when I was with you it was not necessary to speak of this, (b) *but* now the time has come for me to go.
- 2) *vs. 8-11*, i. e. (a) when I have been exalted, (b) the Spirit will come, (c) and will cause the world to acknowledge (d) its sin in not believing on me, (e) my righteousness, for the Father hath glorified me, (f) the imminent condemnation of those who do not believe, (g) for in my crucifixion and resurrection the representative and head of the "world" has been judged, (h) and thus men everywhere will be prepared to receive the message of the Gospel.
- 3) *I have yet many*, etc. (v. 12), cf. CBJ.

- 4) *therefore I said*, etc. (v. 15), i. e. (a) I said that he would reveal all the truth to you, (b) namely the truth about me, my life, mission, etc., (c) the Father preserves the whole truth but He has given it to me, (d) *and so* I said, etc.

3. Review :

Work done on the preceding will prepare the student for reviewing 1 and 2.

4. Religious Teaching: *Do you believe in the Holy Spirit—the guide into truth, the highest truth, that of God in Jesus the Christ ; the Helper of the believer ; the Apostle, who prepares the world for the Christian's message and the Christian for the right apprehension of the truth ?*

¶ 4. Chapter 16: 16-33.

1. The Scripture Material :

- 1) Vs. 16-18. Soon ye shall not see me more, and yet soon ye shall see me. The disciples question what all this means and confess their ignorance.
- 2) vs. 19-22. Seeing their wish to ask he says, Do you question about this? I tell you that though, while you weep, the world shall rejoice, yet your joy shall return and remain (as the mother's joy after the anguish of the child's birth) when you see me.
- 3) vs. 23, 24. Then you will not ask anything of me ; all your requests of the Father in my name will be granted ; ask as you have not asked before and you will receive all and be glad.
- 4) v. 25. These have been proverbs to you, but soon I will reveal the Father clearly to you.
- 5) vs. 26, 27. Then you will pray in my name ; I will not need to ask for you, because your love and faith that I am from Him have made the Father love you.
- 6) v. 28. I came from the Father into the world and go away to Him.
- 7) vs. 29, 30. The disciples reply, You speak plainly now and we know that you know all things and need not be questioned ; so we believe you are from God.
- 8) vs. 31, 32. Jesus answers, You believe ! Even now you shall be scattered and leave me alone, and yet not alone, for I have the Father.
- 9) v. 33. I say all this that though tried you may have peace and courage, for I have conquered.

2. **Look forward; soon come Joy and Victory:** [Jesus continues] "Soon you are to lose sight of me forever and yet you will soon see me again." The puzzled disciples would like to ask him what he means; he perceives it and says, "Let me tell you that, like the mother who forgets the birth-pangs in the joy of the new-born child, you will find your sorrow turned into unending joy when we see each other again. Then you will have no questions to ask; your prayers will be answered;—pray, therefore, in my name and the result will rejoice you."

"So far I have talked in enigmas; soon I will reveal the Father to you clearly. Then you will pray in my name, and the Father will love you for yourselves as my trusty friends and believers in me and I will not need to intercede for you. I came from the Father and to Him I go." The disciples cry, "Now we understand you and believe you are from God, for you know all things before a question is put to you."

Jesus replies, "Your faith is soon to be sorely shaken, when you will all leave me alone—yet I am always with the Father. I have thus spoken to give you peace in the midst of your trials. Courage! I have conquered."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Behold* . . . *see* (v. 16), i. e. one the bodily, the other the spiritual vision.
- 2) *because I go*, etc. (v. 17), i. e. not seeing followed by seeing him could not be reconciled with his going to the Father (16: 10).
- 3) *in that day* (v. 23), is this (a) resurrection and onwards, or (b) pentecost?
- 4) *ask me nothing* (v. 23), cf. CBJ.
- 5) *proverbs* (v. 25), is this (a) enigmas, (b) figurative language, or (c) outward formal teaching as distinguished from inward illumination?
- 6) *should ask thee*, etc. (v. 30), i. e. ask questions because you know our thoughts beforehand.
- 7) *do you now believe* (v. 32), is this (a) delighted wonder, (b) irony, (c) grave inquiry intended to arouse thought?

2. Connections of Thought:

- 1) *A little while*, etc. (v. 16), i. e. (a) I have said that I go that the Spirit may come (b) this means that though I am soon to be seen no more in the flesh, (c) I shall soon be seen in the spirit.

- 2) *verily . . . I say*, etc. (v. 20), i. e. (a) you do not understand how I can be seen no more and yet can be afterwards seen ; (b) though you cannot comprehend it, (c) be sure of this that your sorrow shall pass into joy, (d) when you see me again ; (e) is this an explanation which would satisfy the disciples ?
- 3) *vs. 23, 24*, i. e. the results of this new vision are (a) no more asking of questions, (b) but prayer to the Father and answer in Jesus' name, (c) fullness of joy in receiving answers.
- 4) *in that day ye*, etc. (vs. 26, 27), i. e. (a) you shall pray in my name, (b) you will not need my intercession, (c) for you have gained the Father's personal love, (d) because you were my friends and the believers in my divine mission.
- 5) *now know we*, etc. (v. 30), i. e. (a) you say that you came from the Father, etc. (v. 28), (b) whether that be so or not, this one thing is clear to us, (c) you know all things, (d) by the way you interpreted our unspoken question, (e) you need not have questions asked, as you know beforehand both them and the state of mind that would put them, (f) therefore you are from God. (g) Is this wisdom or folly on the disciples' part ?

3. Review :

With the results of this re-examination test points 1 and 2.

4. Religious Teaching : *Jesus the Christ is with the Father now. Because of that fact the faithful disciple may realize the fullness of these assurances : (1) he is promised inward illumination, (2) answer to prayer in his name, (3) peace in the midst of trial, (4) joy that is satisfying, (5) final victory.*

§ 5. Chapter 17:1-26. The Prayer.

¶ 1. Chapter 17:1-5.

1. The Scripture Material :

- 1) V. 1. Thus he spake and looking upward said, Now glorify thy Son that he may glorify thee.
- 2) vs. 2, 3. As Thou appointedst him over all men to give, to all that are his, eternal life which is to know Thee the only true God and Jesus Christ the representative.
- 3) vs. 4, 5. Since I glorified Thee by doing on earth the work assigned to me, glorify me with Thyself with the glory I had with Thee before creation.

2. **Father, now glorify Thy Son:** Then Jesus prays, saying, "Father, the time is come; take me to Thyself and restore me to my original glory with Thee. This I ask that I may yet more glorify Thee in exercising more widely saving power over men and giving to believers eternal life—the knowledge of Thee and me. Glorify me, therefore, for my mission here is accomplished."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Glorify* (v. 1), i. e. (a) restore me to glory, (b) which is the relation of fellowship with Thee, (c) without the hindrances to its manifestation that now exist.
- 2) *all flesh* (v. 2), note the universal element.
- 3) *with thine own self* (v. 5), i. e. (a) cf. 13:31, (b) in unison with Thyself.
- 4) *which I had*, observe the consciousness of Jesus.

2. Connections of Thought:

- 1) *That the Son*, etc. (vs. 1, 2), i. e. (a) restore me to glory, (b) in order that thus I may more fully and clearly manifest Thee to men, (c) and thus bring Thee the more glory, (d) in exercising to the full the saving power Thou gavest me, (e) whose purpose is that men have eternal life, (f) through believing.
- 2) *I glorified Thee*, etc. (vs. 4, 5), i. e. (a) glorify me also, (b) because I glorified Thee on earth. (c) in completing the task set me.

3. Literary Data:

And this is, etc. (v. 3), consider the suitability of this passage in the context, (a) an explanatory statement in a prayer, (b) use of term "Jesus Christ," (c) grounds for regarding it as inserted by the writer and not a part of the prayer?

4. Review:

The student may use the results of the above work in criticizing points 1 and 2.

4. **Religious Teaching:** *The consciousness of work fully done and of the scope and meaning of that work, such as Jesus here possesses, may well stir the conscience and arouse the aspiration of His followers.*

¶ 2. Chapter 17:6-19.

1. The Scripture Material:

- 1) V. 6. I made Thee known to those men of Thine whom Thou gavest me, and they kept Thy word.

- 2) vs. 7, 8. Since I gave them Thy words, they knew and know now that all mine is from Thee and I am from Thee.
- 3) vs. 9, 10. I pray, not for the world, but for them given to me and yet Thine,—for mine are Thine and Thine mine—in whom I am glorified.
- 4) v. 11. I go to Thee. They stay. Father, keep them that they may be one as we are.
- 5) vs. 12, 13. I kept them, all but one—the son of perdition, fulfilling the Scripture; but in coming to Thee I speak thus that they may be full of my joy.
- 6) vs. 14–16. They have Thy word from me. The world hates them, because they, as I, are not of it. Without taking them from the world, keep them from the evil one.
- 7) v. 17. Sanctify them in Thy truth which is Thy word.
- 8) vs. 18, 19. I send them into the world as Thou sentest me and I sanctify myself in the truth for their sakes, that they may likewise be sanctified.

2. **Keep and Consecrate these my disciples:** These men, Father, whom Thou gavest me, have been worthy of the revelation I gave them from Thee. They know that I am from Thee. I have kept them all but the son of perdition. I am now to leave them in the world which will hate them as it does me. So I pray for them that, left in the world, Thou will keep them from the evil one. Our interests in them are one. Keep them, therefore, in the knowledge of Thee and in love to one another like our love. Consecrate them in the revealing of Thyself also, that they may be fitted for their mission as I was for mine. I consecrate myself that they may be truly consecrated to their work.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Thy name* (v. 6), i. e. as it reveals the character.
- 2) *Thine they were*, what light on the original character and temper of the disciples ?
- 3) *kept Thy word*, i. e. held to the manifestation of the Father given them.
- 4) *son of perdition* (v. 12), cf. CBJ.
- 5) *sanctify* (v. 17), cf. CBJ.
- 6) *in the truth*, is it (a) as in an atmosphere or (b) as by a means ?
- 7) *I sanctify myself* (v. 19), i. e. I give myself wholly to the Father.

2. Connections of Thought :

1) *vs. 6-8*, cf. CBJ.2) *for they are*, etc. (v. 10), i. e. (a) I desire favor for them, (b) *because* they are Thine (c) as well as mine, (d) our interests are one, (e) they glorify me, (f) and so I pray Thee for them.3) *but now I*, etc. (v. 13), i. e. (a) you gave me these, (b) I kept them safely—with one exception, which can be explained, (c) and since I go, (d) I pray for them, (e) that they may have joy in the same revelation of Thyself that gave me joy.4) *as thou didst*, etc. (v. 18), i. e. (a) they have a work to do, (b) like the work I had to do, (c) they need the same preparation as I, (d) consecrate them, (e) I consecrate myself, (f) as an example and means of their consecration.

3. Review :

The student may work over the review in the accustomed way.

4. Religious Teaching : *The chief things that the Master desires for his disciples are not (1) freedom from temptation, (2) acquaintance with evil, (3) the friendship of the world. But rather (1) preservation from evil, (2) knowledge and devotion to the truth, the revelation of God in the Christ, (3) love for one another.*

AN EXPOSITION ON BIBLICAL GROUNDS OF 1 CORINTHIANS 15 : 24-28.

By Rev. J. DYK,

Sodus, N. Y.

The chapter of which these verses form an important section deals with the great mysteries of the Last things. The resurrection of Christ is declared in its historical truth and in its causal relations to the resurrection of the dead. Then the end of all things is brought into contemplation. *Then the end.* History and Time have run their course. The great play is finished. The hand of God rings down the curtain.

It is asserted in this section that the kingdom of Christ shall be delivered up to God, the Father. That it shall be done by Christ after all rule and authority shall have previously submitted to him. This rule and authority includes the powers hostile to the kingdom of Christ as well as the rule and authority friendly to it. It appears in verses 25 and 26. It embraces *all enemies*. It involves *the last enemy* in destruction. The section teaches that all powers averse to Christ shall be subdued by him as a conqueror subdues his foes; that all powers friendly to him shall be brought to submit to him and be constituted portions of his kingdom. To accomplish this twofold end is the purpose for which Christ's kingdom has been called into operation. That purpose accomplished, the kingly power shall be abdicated by the Son and the kingdom delivered into the hand of God, the Father. The *rule and authority* of verse 24 comprises the rule and authority that man exercises over his fellow, and the rule and authority exercised by superhuman spiritual agencies. The last is evident from the mention of *Death* in verse 26. We may liken the kingdom of Christ as related to all other rule and authority to the staff of Moses. The staff became a serpent. As serpent it devoured the serpents of the Egyptian sorcerers and then again became a staff. The Son becomes a king. As king he overcomes and subdues all other kings, i. e., all authority among men, and beings higher than men. Then at the end the kingly dignity is laid aside and Christ is again the Son, that God, even the Father, may be all in all. That is in brief the teaching of this section. It gives a profoundly comprehensive insight into the scope of all History. Inclusive of men and spirits it is a gigantic conflict victoriously waged by Christ to bring into subjection all rule and authority and to cause all enmity to cease. The greatness of this event is packed into the farewell words of the Master, "Peace I leave with you," etc., John 14 : 27. Peace is the final outcome of the establishment of Christ's kingdom. It was already sketched to comfort Eve in Paradise. The seed of the woman shall bruise the serpent's head.

We notice that after the fulfilment of the kingdom of Christ there is a return to the family type of life and government, *to God even the Father*. It proves to be a return to the original type and a glorious transcendence of it. God started the world's life on the family basis. It is evident from the record in Genesis. It was broken into by hostile rule and authority, but, nevertheless, that original purpose is to be attained in a still greater splendor. Redemption was to arise out of the bosom of the family by *the seed of the woman*. The

patriarchal blessing came to a climax in the blessing of *all the families of the earth*. The family was preserved in the ark. The polity of Israel was on the family basis. In the text we find it alluded to and it is sublimely stated by the apostle elsewhere, Eph. 1: 10; Phil. 2: 10, 11; Col. 1: 19, 20. The Master himself speaks of heaven as a marriage feast. He begins his miracles at the constitution of a family. Paul illustrates the mystery of Christ and the Church by the marriage relation. It is fully dwelt upon in the Old Testament. It is the closing tableau of time and opens eternity in Revelation. The reign of Christ has for its ultimate object to reduce all things and all beings back again to the great family of God, "of whom the whole family in heaven and earth is named," "Our Father which art in Heaven." All along we find the kingdom of God's grace leading up to and dissolving itself into God's great family. The palace where at last all gather is none other than the Father's House. There is a difference between life in a family and life in a kingdom. The one regulates itself by authority upheld by power; the other by authority exercised and submitted to, in love. The one must be submitted to whether one will or not; the other is obeyed because the son or daughter delights to do the father's will. The one is of necessity and coercion; the other of free will and affection.

It appears to be in perfect harmony with Christ's kingship that he put down all powers hostile to him. It is however not so easy a matter to see that lawful authority and rule shall be made to cease by him. One can understand why Satan should be bound and his infernal works destroyed. But that the powers and dominions of the civil state among men shall cease is difficult. In order to understand this statement of the text we must return to early Scripture to learn the cause there ascribed that gave rise to man's dominion over his fellow.

In Gen. 1: 26, the dominion bestowed by God on man is described in its general character. It is the animal world and the earth. It is man's lawful inheritance and that he may subdue (Gen. 1: 28). No dominion is granted to man in this charter to rule over his fellow. The successful control by man over this dominion was frustrated by the incoming of the confusing power of sin. But through the redemption by Christ Jesus the original inheritance of man is to be made his possession. (Ps. 8. Compare Heb. 2: 5-9.) But neither in this *restoration* to man of his dominion is the power granted him to rule over his fellow.

In Gen. 3: 16, it is said to the wife of her husband, "and he shall rule over thee." It is the first mention of man's power over man. This power is granted on account of sin and to serve as a restraint to it.

In Gen. 4: 6 ff. (cf. Heb. Text and Rev. Vs.) Cain is directed of God to rule over sin but is not allowed authority over his brother. In the sequel the Lord and not man appears as avenging justice. It is of interest to note that God does not inflict capital punishment on the fratricide. The power now vested in civil government is here exercised by God.

In Gen. 9: 6, the power of capital punishment is delegated by God to man. We note (a) Capital punishment is the greatest exercise of power by man over man. It is the highest function of civil government. (b) If the highest function is here entrusted, the lower are included. (c) Therefore Civil Government is here instituted in its entire range of authority. (d) The form of government is not declared. It is left to man, history and providence. (e) The form of this government became patriarchal, then tribal in Israel, then kingly in

David, whose throne and dominion became the basis of the universal sway of the spiritual kingdom of Jesus Christ. (f) But this civil state issues from the family and according to our text returns again and widens itself into the glorious family of *God even the Father*.

Thus far we notice that all authority of man over man in the sense of power, control, rule is granted him by God because of sin. When sin, therefore, is removed from the sphere of human life the occasion for man to rule his fellow ends. It is obvious that when the purpose of Christ's kingdom is attained, viz., the eradication of the confusing and rebellious power of sin from human heart-life, civil authority of itself must cease. We need not think in this connection of bloodshed and war. As naturally the civil state was occasioned by sin so naturally it shall cease when sin is destroyed. It is a struggle. It is the struggle of all history. It is the seed of the woman and the seed of the serpent in deadly conflict. But as time rolls onward it becomes the more evident that the struggle is not one of muscles, of brute force, of war, but of the powers of mind and of spirit.

We do not yet distinguish a separate state and church. Government under the patriarchs was of the nature of the family. In the family the father is the embodiment of authority and of the religious life alike. The patriarch was a friend as well as a ruler. In Israel the church and state were one. And in the spiritual extension of David's kingdom no such a distinction is known. The separation of church and state, therefore, must find its cause elsewhere. The power bestowed by God on man over man is of the nature of fatherhood and combines in itself as one both functions of church and state.

In Gen. 10 : 8, Nimrod founds a kingdom. God is not the one who delegates power and rule and authority to Nimrod. He secures it by prowess in hunting. That is hunting his fellows or subjecting them by the terror of his prowess and his fame. Here we come to the first *civil state*. It arises and stands outside the developing family-type of government instituted by God. Its origin is one of violence. Its source is characteristically denoted by the name "Nimrod." It signifies rebellion. He represents, therefore, a man weary of the rule of God and seeking to acquire that power for himself. From rebellion against God flows the origin of the civil state. It is sustained by later history. In all the empires of antiquity there was predominant a tendency to make their rulers gods. We come naturally to conclude that if at any time God is fully recognized as king, nay rather as *God even the Father*, the necessity of a state separate from the religious recognition of God ends. The character of that government would be theocratic. It would be that of the family instituted by God in Eden, enlarged under the Patriarchs, nationalized in Israel, made universal by Jesus Christ, David's greater son, and to be glorified in the end into the great family of God. One can see, therefore, in what sort of civil state there is necessity for a separation between it and the church. To combine the church into one in a state of the Nimrod type is a sin against God, man and the whole current of history from Eden to the End. Along the line of this thought it is of deepest interest to notice the onward lappings of the progressive tidal waves on the sea of human history. How these waves have undermined the thrones of despots, and lifted on the ark that saves the people's life! It has actualized itself in the history of a great nation for a hundred years that the people are the sovereign and the rulers servants. The combat is still on. The powers and principles and life of Christ's kingdom are leavening and regenerating the nations of the earth by the missionary push of the present time.

Biblical Notes.

Christianity and the "Diaspora." In Plummer's suggestive book on "St. James and St. Jude," occur some interesting remarks on this topic. The Dispersion "showed to both Jew and Gentile alike that the barriers which had hedged in and isolated the hermit nation had broken down, and that what had ceased to be thus isolated had changed its character. A *kingdom* had become a *religion*. What henceforth distinguished the Jews in the eyes of all the world was not their country or their government, but their creed. "Through this they were henceforth to influence men as under the old conditions was impossible." "They themselves also were forced to understand their own religion better. When the keeping of the letter of the law became an impossibility, they were compelled to penetrate into its spirit." The universality of the services of the synagogue taught the Jew that God's worship was not confined to Jerusalem, and their simplicity attracted proselytes. Even in matters of detail, the lessons, the singing, the ritual—the services of the synagogue prepared for the services of the Christian church.

The Man of Sin: 2 Thess. 2: 1-12. Professor Findlay has an appendix on this important theme in his Cambridge Bible volume on the Epistles to the Thessalonians. His purpose is to trace the historical outline of the doctrine of Antichrist in Scripture and in the belief and teaching of the church. He finds the beginnings of it in Daniel's prophecies concerning Antiochus Epiphanes. The Targum of Jonathan speaks of a certain Armillus who seems to be the Jewish antichrist and this fact may point to a pre-Christian Jewish doctrine which will explain the rapid development which the conception receives in the New Testament. After calling attention to the idea as it appears in the Apocalypse, he comes to its development in Church history. It passed through four stages. In the Early Church Antichrist was thought to be an individual destined one day to overthrow the Roman Empire and establish a rule of consummate wickedness, terminated by the second coming of Christ. Some thought that Heresy was meant. In the middle ages the Greeks saw the "lawless one" in Mohammed; in the west the growing arrogance of the Bishops of Rome and the traditional connection of Antichrist with Rome united to suggest the idea of a Papal Antichrist. It was Luther's firm conviction that the Papal system was the Antichrist of prophecy. Two reasons forbid it, though it contains large elements of truth, (1) St. Paul's words can be true only of an individual not of a succession of men or a system; (2) his "man of lawlessness" is to be the avowed opposer and displacer of God, to apply which words to the Papacy would seriously weaken and distort them. In modern times, the French Revolution and its climax in Napoleon Buonaparte has been thought to fulfil the prophecy. The positivism of Auguste Comte is likewise so considered. We must regard this prophecy as having a progressive fulfilment through all these incidents and events of history. It seems as though the present age portends some world-wide spiritual crisis, but it is not for us to know times and seasons.

Synopses of Important Articles.

The Ministry and the Higher Criticism.*—The usual argument for the divine authority of the Scriptures is attacked at its root by the Higher Criticism. The argument moves on the grounds of reason, passing from the need of man for a revelation to the antecedent probability of one, then to the genuineness of the Scriptures, and then to the authenticity, then to the divine authority. But the argument falls if one overthrows the genuineness, e. g., the Mosaic authorship of the Pentateuch, as the Higher Criticism claims to do. Hence the outcry against it. But the alarm and outcry are needless. The argument above sketched is a false style of argument. What is to be depended on as the real argument for the divine authority is the testimony of the Holy Spirit, who effects a change in a man's knowledge when he is converted and continues to illuminate his mind with the light of God and in that light he sees without argument that the Scriptures are the Word of God. This is the ground on which the average Christian accepts the Bible as having divine authority. The same is true of historic Protestant theology till recently. Luther and Calvin distinctly hold such a doctrine followed by other theologians, till it is incorporated in the Westminster Confession, and appears in the writings of Edwards. This argument has been, to our loss, replaced by the rationalistic argument. If the higher criticism can destroy the latter and help give us back the former, it will be a blessing, although in disguise. Criticism is legitimate, for it is the search for the truth about the authors of the Bible. It rightly follows the canons of historical investigation, though it must grant the presence of the supernatural in Biblical History if the facts show it. It must avoid the *a priori* methods. Taking Schultz who has written an "Old Testament Theology" on the basis of the Higher Criticism, a follower of Wellhausen's school in general except that he is an earnestly religious man, though a radical reconstructionist of the traditional Biblical History, the results of a careful investigation of his views of theology show that, so far as the influence of the Higher Criticism is concerned, the great mass of divine doctrine is left untouched and unimpaired. We should not fear but rather adopt toward Higher Criticism the attitude of candid, patient investigation, or at least patient waiting, till the evangelical critics have brought in their results.

A cool, candid and reassuring discussion which adopts a novel method to test the results of the bugbear of the so-called "Higher Criticism."

* By Rev. Professor Frank H. Foster, in the *Magazine of Christian Literature*, Aug. 1891, pp. 257-263.

General Notes and Notices.

The publishers of the *Expository Times*, Messrs. T. and T. Clark of Edinburgh announce that with the October issue of that promising and useful biblical journal, it will be enlarged to double its present size and the price from that month will be sixpence or by annual subscription six shillings. All students of the Bible will be pleased to learn that such success has attended this comparatively new journal as to warrant this enlargement.

It is announced that Bishop Warren of the Methodist Episcopal church has recently given a large sum to begin the endowment of a Professorship of the Bible in the University of Denver. It is hoped that this generous and wise movement will be heartily seconded by the friends of that institution and the whole amount be speedily contributed. The *Christian Advocate* says in this connection "Every Christian institution should have a Professorship of the Bible, and in denominational institutions it should not be one of the electives, but should be made as interesting as if it were an elective dependent on the taste of students for attendance."

Among the more recent appointments in addition to those already chronicled in the STUDENT are the following. The Rev. S. B. Turrentine has been elected as Instructor in Hebrew and New Testament Greek in Trinity College, Durham, N. C. The Board of Curators of Central University, Ky. have chosen the Rev. T. D. Witherspoon, D. D., of Louisville to the McBrayer Professorship of the Bible and Christian Evidences.

The work of the Summer Schools of the year has closed and the character and scope of the Biblical instruction imparted has been higher and broader than ever before, while the numbers of students, if reports are to be credited, have been correspondingly large. Among other excellent courses offered the syllabus of that given by Rev. C. M. Heard of Minneapolis at the Waseca Chautauqua Assembly, on the Gospel of John, contains much interesting material and shows evidence of real work.

At the Bay View Michigan Assembly the biblical courses were in charge of the Rev. Prof. M. S. Terry, D. D., who offered four courses as follows: (1) Eighteen lectures on the study of the English Bible, (2) Exposition of some of the Minor Prophets, (3) Exposition of the Epistle to the Hebrews, (4) Exposition of the Apocalypse of John. Among the new helps for study at this school is the Cobern collection of Oriental Antiquities named after the Rev. C. W. Cobern the Egyptological student. Statues of the three Egyptian Kings memorable in Hebrew history, casts of the Black Obelisk of Shalmaneser, of the Siloam inscription and the Chaldean deluge tablet as well as other Egyptian and Assyrian antiquities are contained in it. Such a collection will continue to be very useful in arousing a living interest in Bible study among those who come yearly to this place for instruction and recreation.

Book Notices.

The New Testament Writers.

The Writers of the New Testament: their Style and Characteristics. By the late Rev. William Henry Simcox. New York: Thomas Whittaker. Pp. 190. Price 75 cents.

The attempt is made in this little book to discriminate and discuss the style of the writers of the New Testament. In a former volume by the same writer in this series of books—the *Theological Educator*—entitled the “Language of the New Testament,” the common elements in their style and modes of thought were described. But as the preface of this work states “each of these New Testament writers has not only a style and a manner, but almost a language of his own,—each, at least, has his own compromise or compromises between the Hebraistic elements of his thought and the Hellenic or Hellenistic elements of his language.” It is the peculiar characteristics of Paul’s language and syntax as distinct from Peter’s or Luke’s or John’s, for example, that engages the writer’s attention. Such a book breaks almost a new path and its processes and results are quite instructive. A good New Testament Greek student will find much to interest and stimulate him here. Some important appendices, in bulk almost equal to the body of the work, are added, comparing the vocabularies of the books with each other and presenting specimens of Hellenic and Hellenistic composition in parallel columns, with brief notes. The author was a scholar and has gathered in this brief compass much scholarly and valuable material.

Lightfoot on the Revision.

On a Fresh Revision of the English New Testament. By the late Bp. J. B. Lightfoot, D. D., D. C. L., LL. D. Reprinted with an additional Appendix on the Last Petition of the Lord’s Prayer. New York: MacMillan and Co. Pp. xxvi., 342. Pr. \$2.00.

The Trustees of the “Lightfoot Fund” have shown much wisdom in reprinting this valuable contribution of the late Bishop of Durham, which, though it was written as a kind of preparation for the Revised Version and has continued to be a strong defence for it, is yet full of learning and suggestion on various important points of biblical study. Such learning and suggestion will always have more than a temporary value. A good translation, an accurate one, accompanied by the reasons for it, is the best commentary. It is an intellectual pleasure to read such vigorous and solid argumentation as Dr. Lightfoot has put into this book. Perhaps the most useful as they are the most scholarly parts of the book are two appendices, one, belonging to the original work discussing the rendering “daily bread” in the Lord’s Prayer, the other, reprinted from the “Guardian” newspaper, on the rendering “evil one” in the same Prayer. In each case the Revised Version is defended with all the learning and weight of argument which this great biblical scholar could bring to bear.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Notes from Summer Schools.—The opportunities for Bible study which have been afforded by the Summer schools of the past two months were unequalled in any previous year. It is impossible at this writing to give accurate statistics of all these schools but the reports thus far received are encouraging and full of inspiration.

The Chautauqua Schools are the largest both as to faculty and membership. A few statistics will show the possibilities for the advancement of Bible study growing out of this school.

Instructors: Prof. L. W. Batten, Protestant Episcopal Divinity school, Philadelphia; Prof. George S. Burroughs, Amherst college; Prof. Sylvester Burnham, Hamilton Theological seminary; Prof. William Henry Green, Princeton Theological seminary; Prof. William R. Harper, Yale university; Dr. Robert Francis Harper, Yale university; Prof. Charles Horswell, Garrett Biblical institute; Dr. Jesse L. Hurlbut, secretary Sunday School and Tract Department of the M. E. church; Prof. D. A. McClenahan, United Presbyterian Theological seminary, Allegheny; Bishop John H. Vincent, Buffalo, N. Y.; Prof. Revere F. Weidner, Augustana Theological seminary. An average of ten hours a day in Hebrew, five hours in New Testament Greek and six hours in the English Bible has been maintained throughout the six weeks.

Total number enrolled, 592, in departments as follows: Hebrew 27, New Testament Greek 14, Assyrian 7, Arabic 4, English Bible 240.

States represented: New Hampshire 1, Connecticut 6, Rhode Island 2, Massachusetts 4, New York 47, Pennsylvania 45, Ohio 33, New Jersey 4, West Virginia 1, North Carolina 2, South Carolina 1, Alabama 2, Georgia 6, Arkansas 1, Texas 1, Tennessee 4, Florida 4, Kentucky 8, Virginia 1, Indiana 5, Iowa 8, Michigan 9, Illinois 11, Missouri 6, Indian Territory 1, Minnesota 4, California, 3, Wisconsin 1, Canada 7.

Occupations.—Teachers 71, as follows: Public schools 16, academy and seminary 7, colleges 14, universities 4, theological seminary 4, normal schools 4, students 20, ministers 39, pastor's assistants 2, Y. M. C. A. secretary 1, deaconess 1, missionaries 3, other professions 4, business men and women 13, home duties 19.

Denominations: Presbyterian 66, Methodists 37, Congregational 28, Baptist 28, Episcopalian 13, United Presbyterian 10, Reformed Presbyterian 4, Evangelical Association 3, Friends 3, Disciples 6, United Brethren 1, Lutheran 2, Seventh Day Adventist 1, Moravian 1, Seventh Day Baptist 1, Union 1, Christian Science 1, Cumberland Presbyterian 1.

Educational institutions represented by above teachers: General Theological seminary, N. Y., Hamilton Theological seminary, Oberlin Theological seminary, Heidelberg university, University of South Carolina, State university, Minneapolis, Bucknell university, Demill college, Palatinite college, Penn., Lenox college, Searcy college, Synodical college, Millersburg Female college, Oxford college, Southern Female college, Alabama Congregational Female college, Pennsylvania college, Washington and Jefferson college, Elmira college, Bishop Ridley's college, Canada, Lemoine Normal institute,

Indiana Normal university, Edinboro Normal school, St. Paul's Training school.

Institutions represented by above named students: Boston university, Bucknell university, Wesleyan university, Cornell university, University of Michigan, Alfred university, Garrard college, Woman's medical college, Pennsylvania, New York normal college, Berkeley theological seminary, Western theological seminary, Union theological seminary, Hartford theological seminary, Buffalo high school, Ann Arbor high school.

Degrees represented.—A. B. 38, A. M. 21, B. S. 5, M. S. 1, Ph. B. 1, Ph. M. 1, B. L. 2, M. L. 1, L. I. 1, B. D. 4, M. D. 2, Ph. D. 2, LL. D. 1. Members of the C. L. S. C. 71, students in Chautauqua Correspondence college 15, those having previously attended other summer schools 60.

Although the Chautauqua schools of Sacred Literature were organized before the Institute came into existence, they are now directed jointly by it and the Chautauqua management.

From the Framingham school one hundred and twenty-five students are reported; at Niagara and Bay View a large number were present and at Cambridge and Glen Echo much interest and enthusiasm were manifested. Reports from other schools will appear later.

At Chautauqua, as at other schools it will be seen that both the higher criticism and the conservative element have been ably represented. The multiplicity of denominations represented effectively silences any accusation of sectarianism.

The aggregate membership of all these schools will be a small army ready to spread their enthusiasm all over the many parts of the country from which they come.

Current Old Testament Literature.

American and Foreign Publications.

163. *Die religiösen, sowie die wichtigsten häuslichen u. politischen Alterthümer der Bibel. Ein Leitfaden f. akadem. Vorlesgn. u. zum Selbstunterricht.* By B. Schäfer. 2. Aufl. Münster: Theissing. 3. 60.
164. *Die Autorität der heil. Schrift u. die Kritik. Nach der Schrift u. den Grundsätzen Luthers dargestellt.* By K. Haug. Strassburg: Strassburger Druckerei. 1. 50.
165. *Erklärung der sämtlichen geschichtlichen u. poetischen Bücher d. Alten Testaments. Ein Hilfsbuch f. Geistliche, Lehrer u. f. das evangel. Volk überhaupt.* By Th. Heintzeler. 22 Lfgn. 1. Lfg. Strassburg: Strassb. Druckerei.—.50.
166. *Étude sur le livre de Job.* (Thèse.) By L. Oules. Montauban: imp. Granié.
167. *The Origin and Religious Contents of the Psalter in the Light of Old Testament Criticism, and the History of Religions.* By T. K. Cheyne. With an introduction and appendices. (Bampton Lectures, 1889.) London: Kegan Paul. 16s.
168. *A popular argument for the unity of Isaiah; with an examination of the opinions of Canons Cheyne and Driver, Dr. Delitzsch, Rev. G. A. Smith, and others.* By J. Kennedy. London: J. Clarke. 2s. 6d.
169. *Præparation u. Commentar zum Deutero-Jesaja m. wortgetreuer Uebersetzung.* By J. Bachmann. 2. Hft.: Jesaja Kap. 49—58. Berlin: Mayer und Müller. 1. 20.
170. *Pulpit Commentary—Ezekiel.* Introduction by Rev. T. Whitelaw; Exposition by Very Rev. E. H. Plumptre; Homiletics by Rev. W. J. Adeney; Homilies by various authors—Rev. J. R. Thomson, J. D. Davies, W. Jones, W. Clarkson. Vol. I. London: Kegan Paul, 1891. 12s. 6d.
171. *Le livre du prophète Daniel traduit d'après le texte hébreu, araméen et grec avec une introduction critique, etc.* By J. Fabre d'Envien. Tome II: Traduction and commentaire. 2e Partie. Chapitres VIII, IX, X, XI and XII. Paris: E. Thorin.
172. *Präparationen zu den kleinen Propheten.* 5. Hft.: Jona u. Haggai. Analyse, Uebersetzg., Dispositionen. By J. Bachmann. Ebd., 1891.—.80.
173. *Stumbling Stones Removed from the Word of God.* By A. T. Pierson, D. D. New York: Baker and Taylor Co. 50 cts.
174. *The Criminal Jurisprudence of the Ancient Hebrews. Compiled from the Talmud and other rabbinical writings, and compared with Roman and English penal jurisprudence.* By S. Mendelsohn. Baltimore: Curlander. \$2.50.
175. *Essai sur la sapience. La Pensée juive, la Pensée grecque, et leurs rapports avec la pensée chrétienne.* (Thèse.) By G. Fromentin. Nîmes: impr. Chastanier.
176. *Die eddische Kosmogonie. Ein Beitrag zur Geschichte der Kosmogonie d. Altertums u. d. Mittelalters.* By E. H. Meyer. Freiburg: J. C. B. Mohr. 3. 60.
177. *Der Buddhismus nach seiner Entstehung, Fortbildung u. Verbreitung. Eine kulturhistor. Studie.* By J. Silbernagl. München: Stahl sen. 3.—

Articles and Reviews.

178. *On Some Fragments of a Pre-Hieronymian Latin Version of the Bible.* By F. C. Conybeare, M. A., in the Expos., July 1891.
179. *Job V. 7.* By T. K. Cheyne, in Ztschr. f. d. alttestam. Wissensch. XI, 1, 1891.
180. *Aus der alttestamentlichen Philosophie [Prediger Salomo].* By W. Volck, in Balt. Monatsschr. Bd. 38, 5, 1891.
181. *Mr. Geo. Adam Smith's Isaiah.* Rev. by Rev. Prin. Douglass, in Pres. and Ref. Rev., July 1891.
182. *The Historical Movement traceable in Isaiah 40-66.* By Professor L. W. Batten, in And. Rev., Aug. 1891.
183. *Renan's Histoire du Peuple d'Israel.* Rev. by Horst, in Theol. Litzg., July 11, 1891.
184. *The Office of the ancient Jewish Priest.* By Rev. W. J. Adams, in Expos. Times, Aug. 1891.
185. *Possible Zoroastrian Influences on the Religion of Israel.* 3. By Rev. Prof. Cheyne, in Expos. Times, Aug. 1891.
186. *The Ministry and the Higher Criticism.* By Prof. F. H. Foster, Ph. D., in Mag. of Christ. Lit., Aug. 1891.
187. *Buddhism and Christianity.* By Rev. E. Snodgrass, in Miss. Rev. of the World, Sept. 1891.

Current New Testament Literature.

American and Foreign Publications.

188. *Testamentum, novum, graece. Recensionis Tischendorfianae ultimae textum cum Tregellesiano et Westcottio-Hortiano contulit et brevi adnotatione critica additaeque locis parallelis illustravit O. de Gebhardt. Ed. V. Leipzig: B. Tauchnitz, 1891. 3. —; geb. 4.—*
189. *Der geschichtliche Christus. Eine kurze Beleuchtg. der v. H. Ziegler, past. prim. in Liegnitz, hrsg. Vorträge, nebst e. Nachwort üb. das Gutachten der theol. Fakultät der Kaiser-Wilhelm-Universität zu Strassburg. By J. Pestalozzi. Kassel: [Hühn], —, 80.*
190. *Geschichte Jesu. Nach akadem. Vorlesgn. By K. v. Hase. 2. Aufl. Leipzig: Breitkopf and Härtel. 12. —; in Halbsrz. geb. 13. 50.*
191. *Zur geschichtlichen Würdigung Jesu. Vorträge, Predigten, Abhandlgn. By F. Nippold. 9 Hft.: Engels. u. Satansidee Jesu. Bern: Wyss. 1. 20.*
192. *Gedanken u. Bemerkungen zur Apostelgeschichte. By G. Jäger. 1 Hft.: Zu Kap. 1—12. Leipzig: Dörffling and Franke. 1.—*
193. *Romans Dissected. A critical analysis of the Epistle to the Romans. By E. D. McRealsham. Edinburgh: Clark, 1891. 28.*
194. *Kommentar zu dem Evangelium d. Johannes. By F. Godet. 2. Tl. 2. Abtlg. 3. Aufl. Deutsch bearb. in 3 Aufl. v. + E. R. Wunderlich u. C. Schmid. Vom Verf. durchgeseh u. gutgeheissene Ausg. Hannover: C. Meyer. 4.—*
195. *The Gospel according to St. John. With map, introduction and notes. By A. Plummer. (Smaller Cambridge Bible for Schools.) London: Camb. Wareh. 18.*
196. *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur von O. v. Gebhardt u. A. Harnack. vii. Bd. 1 Hft. Die Johannes-Apokalypse, v. B. Weiss. Leipzig: Hinrichs. 7m.*
197. *Philonis de aeternitate mundi, ed. et prolegomenis instruxit F. Cumont. Berlin: G. Reimer. 4.—*

Articles and Reviews.

198. *Die geschichtliche u. die christlich-religiöse Betrachtung Jesu Christi. By H. Wendt, in Die christl. Welt 1891, 25.*
199. *Did Jesus claim to be the Messiah? By Prof. J. E. Carpenter, in Unit. Rev., Aug. 1891.*
200. *Die patristische Tradition inbetreff des Geburtsjahres Christi. By H. Kellner, in Ztschr. f. kath. Theol. 1891, 3.*
201. *The Advance of Christ in "Sophia." By Rev. A. Plummer, D. D., in the Expos., July 1891.*
202. *Our "Daily" Bread. (The Lord's Prayer.) By Rev. H. W. Horwell and Rev. R. M. Spence, in Expos. Times, Aug. 1891.*
203. *The Hire of the Labourers in the Vineyard. By Rev. C. Connor, in Expos. Times, Aug. 1891.*
204. *The Parables of Judgment. [Matt. 21:45—25:46; Lk. 12:35—48.] By J. J. Murphy, in the Expos., July 1891.*
205. *The hours of the day in the fourth gospel. By J. A. Cross, in Classical Review 1891, 6.*
206. *Recent Literature on the Writings of St. John. In the Expos. Times, Aug. 1891.*
207. *Der Kern der Corneliuserzählung Act. 10, 1—11, 18. By H. H. Wendt, in Ztschr. f. Theol. u. Kirche I, 3, 1891.*
208. *Paul the Missionary. By Rev. John Ross, in Miss. Rev. of the World, Sept. 1891.*
209. *The Resurrection of the Dead. By Rev. Prof. Milligan, in the Expos., July 1891.*
210. *"It became Him." [Heb. 2:10.] By Rev. C. F. D'Arcy, in the Expos., July 1891.*
211. *The Sinner's Progress. [James 1:13—15.] By Rev. S. Cox, D. D., in the Expos., July 1891.*
212. *Exposition of St. John's First Epistle. By Prof. R. Rothe, E. D., in Expos. Times, Aug. 1891.*

THE

Old and New Testament Student

VOL. XIII.

NOVEMBER, 1891.

NO. 5.

IN A transition period, such as in many respects our time seems to be, when religious thought is passing into a new stage of development and some old things are passing away, the question of questions is the preservation—not to say, the enlargement—of the religious life. The danger, of course, lies in the tendency either to neglect religious feeling and devotional attitudes for critical and speculative thinking, or, in the struggle for a firm standing ground in thought, to despair of and let slip the hope and peace that religion, believed in, assures. The truth ceases to be a living reality and becomes a more or less shadowy uncertainty. What shall be done to carry the student over this difficult transitional period with undiminished and increased confidence in God and Truth as the center and life of the soul? This beyond all else, is the question of questions.

ONE answer to this question, very often suggested, in various forms and divers practical ways, is in substance this: "Separate the devotional from the critical, the speculative life. Live as it were in two spheres whose circles do not intersect. Hold your religious feeling and your religious thinking at opposite poles; and as you pass from one to the other, you will be enabled to save your devoutness while you are pursuing your investigations." A practical suggestion along this line has been made by an eminent clergyman who advises the student to have *two* Bibles one of which is always to be associated with one's meditative reading and the other associated with one's intellectual Bible study.

Is such advice wise? Can it be practically followed?

Does it not rest upon the erroneous and mischievous principle that religious feeling and religious thinking can be divorced? That this principle is erroneous and mischievous the life history of many earnest and devout even has proved. What one thinks and what one feels in religion are in a thousand ways one and inseparable. To endeavor to hold them apart results almost always in the greatest injury to both. Feeling is dwarfed and dried up. Thought is hardened and blinded. The practice looks easy and appears wise. It is really impossible and dangerous. The assertion might almost be ventured that it were better to lose for the time the warmth of religious emotion and the stimulation of the devotional attitude than to carry it along independent of the intellectual life. Not *two* Bibles but *one*, one which shall be studied *and* lived, lived while studied and studied with the purpose to apply the results to life. The task is hard,—none knows how hard until he has experienced the strain of intellectual doubt—but it is possible and, if achieved, blessed by renumeratives. The union of definite and assured results of critical or speculative religious truth, however small they may be, with the elements of aspiring and reverential religious feeling cannot but create a firm and immovable basis for the larger insight and the nobler character. Make each truth attained live as an emotion; and both emotion and truth will become permanent and fruitful sources for the enlargement of lives.

IN recent theological discussion the two terms rationalism and dogmatism have been often called into use either as terms of approval or reproach. But to one who follows the discussion in the public prints, the question must often arise whether each of these terms does not really stand in various minds for several different things, and whether clearness of definition might not somewhat clear the air by leading to the discovery that some of the discussion was waged over a term whose ambiguity was the only *casus belli*.

What is dogmatism? (1) Is it the disposition to reach definite conclusions about matters under investigation, and to state

those conclusions in clear language? (2) Is it the assertion of conclusions which, reached through careful examination of the evidence, or through personal experience or personal observation, are yet asserted without presentation of the evidence? (3) Is it the assertion of things without possessing evidence that they are true, merely because they are the commonly accepted views of our party or sect? (4) Is it the disposition to fix or accept before investigation the conclusions which one is to reach or hold, so that investigation becomes not a search after truth but a search for arguments to substantiate the supposed truth already found? We venture the assertion that all these things are sometimes called dogmatism. Which is properly so called?

Dogmatism in the first sense is characteristic, and rightly characteristic, of all modern science and scientific investigations. Every chemist is a dogmatist in this sense. Every biblical scholar, is or ought to be, a dogmatist in this sense. Without such dogmatism all thinking is simply a chaos of undigested facts and impressions. Such dogmatism is in itself as far as possible from being vicious; it becomes vicious only when it is assumed that conclusions once reached and formulated into "dogmas" are final and irrevocable, subject to no change by the incoming of new evidence or a new estimate of old evidence.

Of dogmatism in the second sense also it must be affirmed that it is not necessarily an evil. Nine-tenths of the information communicated from man is communicated without proof. To insist upon the proof of every statement made in everyday intercourse of men would be to make life a burden such as our fathers never bore and neither we nor our children can bear. All expert testimony, too, which claims the right to be heard as expert testimony, is the purest dogmatism in this sense of the word. It is very common to hear men railing at the dogmatism of their opponents, while at the same time they insist upon the duty of laymen to accept and abide by the testimony of experts. Too often this is simply demanding that their opponent's dogmatism shall give way to their own. The error lies not in the recognition of the rights of expert testimony, when it is expert, but in

decrying a dogmatism which is simply testimony. But while dogmatism in this sense has its place, it becomes a great evil when it usurps the place that belongs to argument and the presentation of evidence. There are times when he who affirms is bound to substantiate his affirmation by unquestionable proofs, has indeed no right to affirm without such proof. He who in debate meets his opponent with mere assertion and, not deigning to give proof, endeavors to overbear him with assertion, is a dogmatist of a vicious and offensive type. Such dogmatism has but one redeeming quality; by its very offensiveness it acts as an antidote to the tendency to dogmatism in others.

Even dogmatism in the third sense may have its place, but it is evident that we are here verging towards dangerous ground. If one inquires who wrote *Paradise Lost*, and we answer, without having examined the evidence, that Milton wrote it, there is evidently no error in the mental process if only we distinctly understand that we are simply repeating the commonly received view. Most of us would be compelled to answer ninety-nine out of every hundred questions on matters of history in the same way. But if now we confuse these things which we know simply as the commonly received view in our circle of thought with things really known on evidence, then we fall into easy but serious error. Then we are upon the verge of becoming dogmatists of the dangerous type. It is perhaps the conspicuous merit of Jesus from an intellectual point of view that he distinguished between the things that he knew, and the things that were simply current opinion. He sometimes took issue sharply with others on matters of current opinion, affirming the falsity of the current view. In other instances he used the current language without affirming its correctness or incorrectness. But no instance has yet been found in which he made a stand in favor of a current opinion on a point on which that opinion was erroneous. To the dogmatist in this third sense it must be said, If thou knowest what thou sayest, well: but if not, then ill.

But of dogmatism in the fourth sense is there any good thing to be said? What is it but substituting one's ignorance

for knowledge, and tying one's self down, and trying to tie the truth down, to one's present intellectual and moral position? It is difficult to see how any mental attitude short of positive hostility to known truth can be more displeasing to the God of truth than such dogmatism as this. What then is dogmatism in the offensive sense? It is not the seeking or formulating or holding or asserting of opinions or conclusions. It is the placing of conclusions before evidence, or the substitution of opinions for evidence.

WHAT is rationalism? Rationalism evidently has something to do with reason. In its broadest sense it may perhaps be defined as an emphasis upon the function and power of human reason. But beyond this, there seems, if one may appeal not to the best usage, but to common usage, little or no agreement as to what degree of emphasis upon the human reason should be called rationalism.

There are those who hold that God has given to men a revelation in the Bible, and that he has laid upon the human reason the responsibility of recognizing this revelation as from God. Some of these persons are prone to find the credentials of the revelation not in the nature of its content, but wholly in certain external marks or signs which accompany it. They are wont to maintain that while reason must judge of the credentials, having passed upon these she then accepts the whole and abdicates her right to judge the separate statements. Thus while they deny to reason the right to discover the individual truths of religion, they assign to it the high responsibility of passing upon the credentials of the revelation as a whole, and the serious duty of interpreting that revelation when recognized. Thus even these make their ultimate appeal for evidence of the authority of a revelation not to a book nor to a church but to reason. Are such men rationalists?

There are others who, maintaining that reason alone could never discover the great truths of religion, and that the great duty of reason in religion is to recognize and interpret a divine revelation, yet lay chief emphasis on the internal

character of a professed revelation as attesting its divine origin. And some among these recognize the fact that the task of testing the credentials of a revelation as a whole is necessarily a progressive thing. They hold that, strictly speaking, we can never affirm as wholly beyond question that a given book is a divine revelation, or in precisely what sense it is a revelation until at least the process of interpretation is complete; for till then there is open the *possibility* that something shall be discovered in the supposed revelation which shall require a modification of our view of the fact or nature of the revelation. While therefore these maintain that reason's chief function in this realm is the testing of the credentials of a revelation, they maintain that in part this test can be applied only by the interpretation, comparison, and scrutiny of the separate parts of the revelation, and that of this threefold process reason is the agent. These men also make their ultimate appeal to reason, yet at the same time firmly believe in divine revelation. Are these men rationalists?

Again there may doubtless be found men who, while they hold to the necessity and reality of divine revelation, not simply for the childhood of the race but for the present age as well, are inclined to dismiss altogether from consideration the external evidence tending to show that a given book is a revelation from God. They lay all the emphasis upon the internal evidence, and hold that it is the function and duty of human reason to test every statement presented to it, to accept what is true and reject what is false. The men of whom we are now thinking would maintain that the books of the Bible contain revealed truth, but most of them would deny that they are to be accepted as in every part, or in whole, a faultless revelation of divine thought. Shall we designate this opinion as rationalism? Our question is not now, whether it is an erroneous opinion, but whether it is rationalism.

Still again there are men who hold that the human reason is able unaided to discover all needful truths in the realm of religion as in other realms, and that hence a divine revelation is unnecessary. Most who hold this would hold also that

what was unnecessary had not been provided and hence would deny the existence of any supernatural revelation.

What then is rationalism? Few people would apply that name to the first of the opinions we have named; few would deny it to be the fourth. To the second and third it is often applied. Etymologically it belongs as much to the first as to the second and third since all make the ultimate appeal to reason. If we withhold it from the first should we not also from the second and third? For in fact, setting aside etymology, which is notoriously an unsafe guide in definition, is not the real chasm reached in passing from the third to the fourth opinion? The distinguishing mark of this opinion as compared with the other three is that it regards reason as adequate to the task of the discovery of religious truth, and hence makes revelation unnecessary. Perhaps there is no way to prevent controversialists from branding as dogmatists those who hold other "dogmas" than their own, and from stigmatizing as rationalists any who assign to reason a larger place than that which they themselves give to it. But in the interests alike of clearness of thought and of fairness in debate it seems right to restrict the term dogmatists to those who make dogma their starting point rather than their goal, or who offer dogma when evidence is called for; and the term rationalists to those who regard reason as sufficient unto the task of discovering all needful religious truth and make a divine revelation unnecessary. Of the relation between rationalism and dogmatism we shall have something to say in a later issue.

QUEEN ESTHER.
OR THE FEAST OF LOTS. ESTHER 4: 13, 14.

By Rev. THOMAS PRYDE, M. A.

Blantyre, Glasgow.

The story of Queen Esther is celebrated every year by the Jews at the feast of lots or Purim. It is the Hebrew Christmas, and is a time of mirth and jollity. The book of Esther is read over in a dramatic style in the synagogue, and the names of Haman and of his sons are cursed, while those of Esther and of Mordecai are blessed. The people have their annual holidays and every house and every heart is full of gladness.

The persons spoken of in the book lived in a remote age of the world and in a distant land. We only see them dimly through the mists of long forgotten centuries. Yet the story is most interesting and most romantic. Our eyes are ever being directed eastwards to those central lands of the world. A war in Egypt, a visit of the Shah of Persia, the successor of Ahasuerus on the throne, or some other event ever reminds us that we are still linked to the days that are gone, and that God's purposes in these eastern lands are not yet carried out to completion.

In the history of Joseph we have a man guided by Providence through many trials, and raised into places of power and honor that he might be the means of keeping the chosen people alive in a great famine. In the history of Esther we have another illustration of God's care over his people and his overruling all things for their good.

But this time it is not the slow and silent process of death by starvation from which he saves them. It is a deliverance from the dagger of the assassin and the hangman's rope.

The scene of the story is the wonderful land of Persia and in Shushan, a royal residence of the Emperor Xerxes. Xerxes like the great men of the East had many wives and like them too, his home was full of discord. He quarreled with his favorite wife Vashti and divorced her. A large

number of the fairest women in the land were brought before him from whom he was to choose her successor. His choice fell on Hadassah, a very beautiful woman, as her name would lead us to infer. She was an orphan who lived in the house of her uncle and was unto him as a daughter. She was a Jewess although she said nothing to the king about her origin, for Mordecai had told her to be silent. She was taken into the king's palace and occupied the position of his favorite wife, while Mordecai was frequently to be seen near the court of the women, eagerly watching for any news of the safety and welfare of his favorite child. While in the king's gate he was able to overhear a conspiracy for the murder of Xerxes and to warn the king of his danger. But Xerxes was too great a man to take any notice of a poor Jew, and so Mordecai's deed was forgotten. There was one however who noticed Mordecai as he passed in and out on the king's business. This was Haman an Agagite or Amalekite, also from the land of Israel, but no lover of the Jewish race. He was a great minister of Xerxes and accustomed to the most humble obeisance from the servants of the king. But this stern Jew paid him no obeisance. He would not bow the knee to a descendant of the race whom God had given over to the sword. Haman observed this and no doubt divined the reason. It made him exceedingly wroth.

He had been a most successful man and a great favorite with his master. He had whatever his heart could wish, and yet he was not satisfied so long as he could not get that Jew at the king's gate to do him honor. He might have compelled obedience but he did not choose to do that. He laid a plan for the destruction of the whole Jewish people in the vast empire of Ahasuerus. Nothing short of a universal massacre of the tens of thousands of innocent men and women and children who were scattered through the emperor's dominions would satisfy him. The whole race of Amalek his own forefather had once been given over to destruction for the sake of the Jews, but now it will be the destruction of all the Jews to please a son of Amalek. He hated the whole race most bitterly and he was ready to pay a large sum of money for his revenge. He agreed to give Xerxes £2,000,000

sterling for the decree he wished him to grant. The king seemed to be pleased with the price and signed the decree. The posts carried it throughout the length and breadth of the Persian Empire, and it was published everywhere. The decree commanded the people to destroy, to kill and to cause to perish, all Jews both young and old, little children and women in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

Haman considered that the victory was won. The decree had gone forth signed with the king's seal and it could not be altered. The day of the massacre was named. The orders were quite explicit. There was to be no mercy shown. They were commanded to destroy, to kill and to cause to perish. The property of the Jews was to be given their murderers for spoil. The Jews have always been known for their riches, and the right to plunder them would be a powerful bribe to a needy populace. Haman was satisfied. He had nothing more to do, and so he sat down to eat and to drink and to make merry with the king.

But while he and the king were making merry the Jews were in perplexity. Mordecai sent word to Esther to go and remonstrate with the king. But the answer came back that she was not in the meantime in the king's favor, and that to go in to him without an invitation was to run the risk of her life. Matters had now come to such a crisis that it was no longer safe to wait. And so Mordecai gave her reasons why she should make the attempt. If she held her peace she would certainly die in the general massacre of the Jews on the thirteenth of Adar, and it was as well to die now as to die then. But while it was certain that she would die if she held her peace, there was a possibility that the king might stretch forth the golden sceptre and so save her life. And lastly it was possible that she was chosen as an instrument in God's hands to keep her people alive now as Joseph had been God's instrument in days of old.

The reasoning of Mordecai seemed sound to Esther. She fasted and prayed in her house in the midst of her servants, and she asked the Jews in the city to fast and pray with her.

At the end of three days she would take Moordecai's advice and go in unbidden to the king ready to live or to die.

The third day came and Queen Esther went in to the king and found favor in his sight. He stretched out the golden sceptre and she was saved. She invited him to a banquet on the morrow and asked Haman also as a guest. Haman went to the banquet and returned home to his wife in the very best of spirits. He told his wife that he had everything his heart could wish, yet he added, It availeth me nothing so long as I see Mordecai the Jew sitting in the king's gate. His wife and her friends advised him to get a gallows fifty cubits high to be made in the night and to get the king to allow Mordecai to be hanged on it in the morning.

The gallows is made and Haman goes joyfully to Queen Esther's banquet. But a power which the wicked Haman knows not of, has been at work in the king's heart. While the carpenters at Haman's house are hammering together the planks of that lofty gallows, the sounds they make will not allow the king to sleep. He tosses to and fro and wearies for the morning light, and to while away the hours of darkness he causes the records of his reign to be read before him. Among other things the story of the conspiracy to take his life and the discovery of it by Mordecai is read. The king asked what honor and dignity hath been done to Mordecai for this? His servants tell him that Mordecai hath had nothing done for him. The king resolves that something shall be done, but what it shall be he leaves to the prime minister. Now it happens that Haman has come early to see the king and to ask for permission that Mordecai may be hanged. He is at that moment in the outer court, and the fact being announced to the king he is called in before him.

The king asks the question, What shall be done to the man whom the king delights to honor? and Haman considering that he himself is that person says, Let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown of gold is set, and let the apparel and the horse be delivered into the hands of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor,

and cause him to ride on horseback through the streets of the city and proclaim before him, Thus shall be done unto the man whom the king delighteth to honor. Then the king said to Haman, Make haste, and take the apparel and the horse as thou hast said, and do even so to Mordecai the Jew that setteth at the king's gate.

We can imagine the shudder that must have made Haman's blood run cold as he heard the king pronounce the hated name of Mordecai. But he had to smother his disgust and obey the king's orders. He had to lead the horse on which Mordecai was seated and proclaim before him, Thus shall be done unto the man whom the king delighteth to honor. As soon as the bitter trial is over he hurries home to his wife and tells her what has befallen him. He receives cold comfort from her. If Mordecai, she says, before whom thou hast begun to fall be of the seed of the Jews thou shalt not prevail against him, but shalt fall before him. And calamity follows calamity. He is hurried off to the Queen's banquet, but it is only to be denounced as a traitor and to be hung on the very scaffold he prepared for Mordecai.

Haman the enemy of the Jews is dead. Yet this is not enough. His decree to massacre the Jews still lives. It has become a law of the Medes and the Persians and cannot be altered. How then is the massacre to be averted?

Mordecai had a plan ready for the emergency. It was very simple. As the king could not cancel his former decree Mordecai got him to promulgate another decree and make it equally public with the first. The decree simply asked the Jews to arm themselves and to make themselves ready for their own defence against the 13th day of Adar. And so admirably did the decree work that when the day came their enemies found them ready and armed. They were not as had been foolishly imagined a flock of sheep to be butchered without resistance and without danger. They were a band of heroes, every one ready to die if die he must, but determined to sell his life dear. Therefore instead of being exterminated, they not only held their own but came off victorious. They prevailed against their enemies. Their bravery made them to be esteemed by the princes and by the people. Mor-

decai became a favorite in the King's Court and peace and prosperity fell upon the Jewish race for many a day. So the Jews, in memory of this deliverance of their people, second only to their deliverance from Egypt, instituted the feast of Purim, the feast of lots. There is a touch of humor in the very name. Haman cast lots for a favorable day on which to massacre the Jews, but as it turned out he was casting lots for his own destruction. The honors he recommended to the king, in the belief they were to be conferred upon himself, were conferred on his own advice and by his own hand on the man he despised above all others. The day plotted for the extermination of the Jews became the day of their greatest prosperity. Every thing that this wicked son of Amalek planned for evil against God's chosen race was overruled by Him for good, and the very wrath of their enemies brought down a blessing upon them, and became for them the means of high honor and lasting prosperity.

THE SELF-CONSCIOUSNESS OF JESUS IN ITS RELATION TO THE MESSIANIC HOPE. II.

By Rev. ALBERT W. HITCHCOCK.

Berlin.

3. AN HISTORICAL VIEW WITH INTERPRETATIONS.

After having given the outline summary of the leading views on this great subject and the brief criticisms upon them, it remains to make some further suggestions which, it is hoped, may present the matter from a different point of view and throw some additional light upon its evident intricacies.

To start with the historical summit of Jesus' work on Calvary, or with the crisis at Cæsarea Philippi, is not necessary nor wise. It is not possible to argue from a summit attained, how the climber reached it. But knowing the traveler and his habits, one can tell what course he would take. Much more true is this of mental development. The story of Ericksen's boyish feats in military service, of Livingstone's struggles after an education, or of West's first endeavors at coloring with a very domestic brush, open doors into the characters developing within them. We must know Jesus first, and then we can tell how he became Jesus Christ, the Anointed Messiah. Our study must begin with a study of *him*, of the character and disposition to be moulded. The self-consciousness must be the basis of the Messianic consciousness. Were it otherwise, Jesus would have developed merely the Messianic ideas of *his* age.*

(a) The first evidence we have of growing character in Jesus is in Luke 2:40; "And the child grew and waxed strong, becoming full of wisdom; and the grace of God was upon him." Although a part of the disputed gospel of the infancy, the fact of its naturalness and of my own desire and reasonable inclination to find at least a ground-work of history here, leads me to use the passage as historic evidence.

* Cf. Beyschlag.

The passage is similar in its first statement to that concerning John the Baptist in the preceding chapter. In fact, the phrase "in [the] spirit" is added there, which is not weaker but parallel to the "becoming full of wisdom" here. We are told that he developed like other children, and that he learned by degrees not only the common things of life; but—to take the *sophia* "wisdom" in its Hebrew sense—the fear of God and the high things of religion. There is a suggestion of a spirit open to good, seeking after light and truth, of a child-like nature simple and pure, of which it can be said "the grace of God was upon him" as we speak of such a child to-day. It is not mere negative goodness; but an openness to what comes to it of good. The second trace of the child's character that we find appears in his twelfth year, when he lingered in the temple with those learned in the Law "both hearing them and, asking them questions: and all that heard him were amazed at his understanding and his answers." He astonished his mother, who asked: "Child, why hast thou thus dealt with us? Behold, thy father and I sought thee sorrowing. And he said unto them: 'How is it that ye sought me? Wist ye not that I must be in the things of my Father?' And they understood not the saying which he spake unto them."

Here we have two or three evidences of developing character which substantiate the lines we laid down in the first statement. For the highest good to the pious Jew was found in the Temple and in the Scriptures. From these two sources every pious heart was nourished, in them were seen the only ways to God. If they seemed incomplete, they were the only ways, and by searching the Scriptures was found the life which was sometimes lacking in a ritual practiced by a worldly-minded aristocrat whose religion was cold and whose life was formal. The Temple feasts were still gloriously carried out, and Josephus reckons by millions the attendants upon them. They were well calculated to impress a child's mind. The Temple became to him, acquainted with the Scripture history, the revelation of God in glory, His dwelling-place; the learned teachers of the law were, to his mind, engaged in the holiest work, about the things of the Father

of Israel. Engrossed in what he saw, transported by the feelings of the occasion, we find the child delaying, lost to his parents, yet content in the Temple. He had learned before, under pious tutelage at home and in the Synagogue, something of the sacred Books and of the Scribes, as well as of the Temple and its sense-enchancing services. Having experienced the latter, he must wait to learn something of the former; and, as he fell into the spirit of the Books they read and the questions exchanged, he found himself in the place of that son whom God had chosen; he felt for his nation and came to God's promises as an embodiment of the nation's innocence and purity, claiming their fulfilment. He was engrossed in the things of his Father.

Beyschlag,* in opposition to Weiss, says: "That, aside from this all-powerful religious trait and inclination no other especial impulses of knowledge or method, directed toward the world as such, appeared in him . . . that of all else which, according to God's creative design, makes up the rich and in itself guiltless fulness of human life, nothing retains for him a personal significance . . . *That* is the necessary limitation of this peculiar nature in comparison with the all-sidedness of human nature."

He learned to read, no doubt, and to think; and he had an innocence of life, a perfect response of heart to the goodness required and a conscious fitness to receive the promises made to Israel. So he arose to a new idea which startled his parents, as the hints of it in his questions and answers had amazed the none too innocent legalists before him. He was himself as God's son. If a nation whose experiences of righteousness were like his own could be so named, he himself must be also worthy of the term "Son," no, not worthy, but he should receive it as a matter of course. Yet, when his parents took him, he "went down with them, and came to Nazareth, and he was subject unto them; and his mother kept all these sayings in her heart," for us. He was nothing but a child. He had the child's need of guidance. But in the direction of God-likeness he was open to a higher guidance, he knew a purer source of help and strength than his parents could give.

* *Leben Jesu*. I., p. 172.

The nature within him had found a Nature without that was Father to it, and while he learned of life daily he meditated and communed with God. How beautiful the closing verse of this section of history: "And Jesus advanced in wisdom and stature, and in favor with God and men."

Such an open spirit, drawn by every promise of good, although from lowly sources, gathered strength with years, and with fuller knowledge of life and of himself was ready to welcome any movement which promised to bring his nation out of their strange lethargy into spiritual life, into the possibility of that communion with God which he himself experienced and which was promised to them. So when a John (perhaps influenced by his knowledge of his cousin's purity and depth of nature) proclaimed his message of repentance and a new successor to lead the people higher than he could, in spiritual regeneration, the whole nature of Jesus responded; and he felt drawn to that Baptism, bound to connect himself with it and accept the guidance of this higher leader whom John proclaimed for himself and for his people. So we have here again the proof of his character. It appears the same throughout his history. Heaven often opened to him, as the Jewish mind naively expresses communion with God, and he received God's spirit, and he saw Saints of old or armies of angels, all in the service of the Son of God, who labored for his Kingdom.

(b) The outside influences which met the glance of this pure soul, the shaping forces about him, were not simple and direct; but complex and opposing. We can look back and construct an organic unity of the Old Testament, leading—like the lines in perspective drawing—to the figure of Christ, which alone fills the vista. But history is not so simple in the making as when it lies completed before us.

We can find numerous sources of influence which must have operated upon the growing character and from which he must have drawn help or warnings, always instruction and food for thought.

The first is the home influence. The parents of Jesus were earnest Jews, as we can determine from the few traces of their lives which are preserved. While the history of the

child is their family history, we are taken into circles of religious thought and faithfulness in Temple and home. The visit to Elizabeth has at least a ground in character. The reception in the Temple has an atmosphere about it which must be that in which the boy Jesus grew. Such an air of faithful service and trust in the religious hope of the people of God must have prepared him for his faithful visit to the Temple. From that time on, new inspiration must have been quickening his receptivity of truth, and broadened observation his capacity. The Synagogue must have been open to him, and what is more natural than that his developing young manhood found in its reading of Scripture and in its discussion of the religion of his fathers and of his own day, food for thought and growth? It is not unnatural to suppose that the boy who puzzled doctors at Jerusalem, instructed and blessed his hearers as a young man in the open Synagogue. His wonderful aptness as a teacher, a little later, seems to require some such preparation. Yet no amount of study and meditation would have developed even so pure a youth into the Messiah whom we know. They, with the Synagogue experience, were useful and essential parts, but only such. There was need of more positive leadership. The ground was well laid, and the new structure was revealed at the Baptism. It was a great crisis in the experience of Jesus; his after-history, immediate and final, prove it. He expressed in it his longing for the Kingdom and his openness to light and leadership. Light was given him in the anointing by the Spirit, and the leadership was given to him for his people; his own leading was from God. Then first, does he realize what his Sonship means. The bud has blown, the sunlight has called out all the hidden forces into their full operation; he is the Messiah; no wonder that a season of overwhelming meditation comes upon him, and he is tempted. For the next and constant influence about him is the knowledge he has gained of the religious expectation of his people. He came to the baptism, perhaps, with the Messianic hopes of his people, as the only expression he knew for the general desire; yet he held them in a pure spirit which found no full expression by their means. Only because he had to express

himself in the language of his age did he use these forms. In the Old Testament he has found hints and promises of the glory of the everlasting Kingdom of Israel; in the Apocalypses he has read of the Vision born of constant disappointment and frequent depression, which took the place of that hope in the hearts of many of his fellow-countrymen. And about him he has seen the political longings of one and another nipped in the bud. He has felt the deep glow of passionate trust in the Psalms, and expressed his and his people's longing and highest faith in the words of the Proverbs of Solomon "Praying for a Kingly Messiah."

His nation is down-trodden, their religion is fast becoming a formalism with no life in it, ground to powder between the upper and nether mill-stones of Sadducee Priest and Pharisee Scribe. To find himself the Chosen One meant the necessity of uninterrupted review of all these facts, and hopes and disappointments. It demanded, first of all, an adjustment—a setting himself in relation to the entire religious life of his people, and the choice of a method of work.

These are the materials for growth which the Messianic idea had within him. If they are fairly presented, so far, there is no need to go farther at present, for the account of his life is an unfolding of his method, not evidence of growth already attained, and will be treated at the end of this paper. There is not a development of pure thinking here. That would have led him to a widely different method and totally different end. It would have convinced him that he was not the Messiah; but that he was a religious reformer for his people. His faith in the Kingdom was a faith in himself.

Spiritual natures must be open to spiritual truth, and quick to discern what concerns spiritual things. The loving mother wrapped up in affection for her child is quicker to know of danger and more ready to comprehend the object of her love, than any other is. It is a psychological fact that the thing we seek is the thing we find; we gain a quality of life by living it. "To him that hath shall be given." Even plants long for the light. Why should not the humanity of Jesus in unconscious drawing and impulse already gravitate according to its innate basis of life? "A receptiveness for the

Deity never existed," says Downer, "without its fulfilment." These two factors, complements of each other, are illustrated in the development of Jesus' Messianic consciousness. He surely had the spiritual nature. It was filled by God. The youth of Jesus was thus the preparation for the influx of mature knowledge and for security of decision and wisdom of choice. "A holy, natural security guided the child prior to its having, knowing, willing itself." He must have first possessed himself before he could give himself, and appear officially. The thought of his calling must have come to him in early life, as to all men. So, when the crisis came in Baptism, the nature was prepared to meet all questions that came to it, concerning times and methods. This did not come to pass instantly, fully, finally; it was a human nature; but it had a tenor of its own, and it saw that all of the future must lie along the lines of its pathway. Hence, for the inner things of spiritual moment, he must have been certain that the material, the earthly, the lower could not exist for him. Here I must differ from most authors that I have read, because this seems to me the only theory in accord with the nature we are studying. I quote from Dorner.*

"It is true his most immediate mission could not have been to correct every error as it came to him from without; this was not his office. On the contrary, false Messianic representations, for example, such as were current amongst the religious of his people, might be deposited in him in his youth, without appropriating affirmation, and without instant rejection, before the time for him to reject had come.

"False Messianic ideals were a kind of temptation. His most peculiar work was to reject at the right time these possibilities. He was an *autodidact* in the highest sense, a *theodidaktos*. He knows truth because himself truth, the truth of what is human; to whom, also, pertains the divine as a property, and the truth of the divine which has become man in him." John 14: 6.

"His knowledge is acquired knowledge and to be morally restrained, but only acquired on the ground of his nature by means of the self-consciousness of his nature." "His knowl-

* *System of Christian Doctrine*. III. "Perfectness of Jesus' Knowledge."

edge is not imaginative; but indubitably progressive. In divine things, the perfect knowledge belonging to his office." (Matt. 11: 25.) Baptism was a confession of his readiness to fulfill all righteousness. In it he secured both a personal subjective and an objective assurance of his mission. Then the consummation of his people becomes part of his personal consciousness, his own glorification. "Uncertainty respecting his mission, its aims and methods, would be a proof of immaturity, while a public appearance without maturity would not be obligatory, but presumptuous and indicative of sin, as a subsequent vacillation and change in his aims or plans would indicate error respecting himself and the world."*

The incarnation thus is a gradual incoming of God into human form and nature, according to the laws which prevail within us. There is no magic about it. There is no exception, save the exception which a peculiar mission and unique gifts make. It is these gifts and this mission, or—what is subjectively the same thing,—his conviction regarding them, which makes the development of Jesus unique. Not to appreciate them, is to fail in the estimation of his Messianic consciousness. But they are held according to a law of development in our nature; and we have a Christ who is still Jesus, our brother, who can lead us on to the Father Whom he discovered in his spiritual living and Whom he shares with us.

* Dorner.

THE BIBLE IN ENGLISH LIFE AND LETTERS. II.

By Rev. J. T. McCLURE, D. D.,

Lake Forest, Ill.

When Augustine began his work as missionary among the English he began it upon the basis of the Bible. That book was his final appeal as well as his first source, for all instruction concerning morals and faith. His explanation of life, his every teaching concerning character and behavior, his every leverage for elevating the people's thought, affection and ambition were from the Bible. He used it as the authoritative word from heaven. When men drank to drunkenness he and his followers opened the Bible and pointed to the words that told of the sin of drunkenness. When a young king upon his father's death, through false ideas of duty, took to wife his own mother, that Bible was referred to as giving the true ideas of marriage and the king's deed was condemned as impious. When these monks charged a people given to gluttony to be abstemious and the people chaffed under such a charge, severe as it was to men of such habits as theirs, the Bible was once again referred to and the divine sanction of the fast was laid before them.

It is not to be forgotten that in those early years of Christianity in England much extraneous and even false matter was mixed with Bible teachings. Gregory aimed first at a superficial reception of Christianity on the part of the people in the hope that Christianity, working in from the surface to the very core of being, would eventually make the people thorough Christians. But even this progress was slow. Paganism was too deeply seated in those sober-faced men to be rooted out in one, or even two or three centuries. But the deeper instincts of the soul were being gradually reached. Men in Northumbria learned from this Bible that the soul came from God and could go to God, and because the Bible answered their heart's questionings and held out joyous hopes they accepted the new religion. Schools began to

appear, Bible schools in every case, schools that taught the Bible and made its words the supreme instruction for life. The vital forces—a book, a teacher, a school were at work. It was inevitable that they produce a literature and produce it in the language of the people. There was a crying need for such literature. As late as the middle of the Ninth century, so impure, so diabolical were the songs sung at wakes and festivals by nominal Christians that Leo IV was obliged to lay formal prohibition on them. The one surviving poem of those days, *Beowulf*, put in writing perhaps centuries after its first use, at a time when Christian thought was effecting its actual composition, makes brute force life's ideal and a war beast, *Beowulf*, a hero.

So Cadmon arose to meet this crying need. He took the narratives of the Bible with all their oriental imagery and wove them into the English fashion of thinking. His words were written down by the monks of Whitby in English verse at once forcible and harmonious. He sang of God and Christ and Heaven until God became more attractive than Thor, Christ than Woden and heaven than Valhalla. Never before had the English language been clothed in such sublime thoughts. English literature had started, and started from the Bible. The first English book of the English race was a Bible book and that book so made that it took strong hold of the hearts of the people.

The immediate effect of Cadmon's work was great. Paraphrasing of Scripture became the rage in England. The people pored over this new literature. It got down deep into the heart and mind, and where it went the Bible went. When the first English poems appear, they are inspired by the Bible. That of Andreas made St. Matthew its hero. Cynewulf wrote of the finding of the Holy Cross by Helena, the martyrdom of saints, the Last judgment. There were breaks in this line of Bible-inspired literature, as in the case of the poem of Judith: but the breaks were only temporary and the stream set back into the channel in which it had started and "*St. Guthlac*" made nature a revelation of God. Then men like Aldhelm, Bede and Alcuin, teachers whose intellectual vigor gathered thousands of pupils to their feet,

impressed Bible truth as they taught Science, Philosophy, Language, until that truth shaped their pupil's purposes and moulded their lives.

It was while these treasures of learning were fast accumulating in the schools and monasteries that the Danes burst upon England and threatened the extinction of all English literature and all English Christianity. The schools and monasteries became a mass of ruins before the fierce hate of the Danes, and with them perished their growing libraries. It seemed for the time as if the Danish invaders not only would sweep away all that was best in England but also would supplant the best with their own paganism and their own illiteracy. But Alfred checked the Danes, Alfred to whom English song and story were a passion. He set to work immediately to recreate a literature. He made his school at Winchester the intellectual center of England. That school, as well as the Oxford and the Cambridge schools of a later day, sprang from the purposes to provide an education permeated by Biblical ideas of life. The prose literature which now appeared was a God fearing literature. When Alfred codified that "Common Law" which is still a power in the English world, he made the Decalogue the touchstone of justice. Later, when Ethelred became king, it was Christ's love for the individual that shaped his administrations of law, and later still Canute declared that the Lord's Prayer should be his test of just judgment.

The story from now on need not be followed in detail. It is enough to recall that when the Normans brought in their love songs and minstrel lore, and the tone of morals became low, the Dream of Piere Plowman that called back the nation to soberness, earnestness and intellectual vigor was a Bible-inspired dream. When Wickliffe by his translation of the Bible into the very words that men and women used in their homes, prepared a path for William Tyndal, he did more than any man in history to make the English language of today what it is in vigor and beauty. That Wickliffe aroused Chaucer, and Chaucer, leader of a new era in English Literature, started that era on the basis of the virtue and manliness inculcated by Scripture.

From Chaucer on, English Literature became a larger and more definite power. But wherever one turns now he sees the effect of the Bible. Spenser's *Faery Queen* is linked to the Bible. Shakespeare refers to its teachings until "The Bible in Shakespeare" becomes the theme of essayists. John Milton follows Cadmon's example and does Cadmon's work over again as adapted for a new day and a larger intellectual life. Dryden wrote his ablest work "*Absalom and Achitophel*" by means of names and allusions drawn directly from the Hebrew Scriptures. Bunyan made his "*Pilgrim's Progress*," the book on which above all others Macaulay would stake the fame of the unpolluted English language, an explanation of the path of holy living. The Bible! Alexander Pope's "*Messiah*" came from it. So did William Congreve's description of "*The Cathedral*." Isaac Walton is saturated with it. John Locke reasons from it. Isaac Newton finds its prophetic language a fit theme for his great mind. Thomas Gray's "*Country Churchyard*" is sweetened by it. Goldsmith secures an increasing popularity for "*The Deserted Village*" because the Bible is in it all. Byron, like Addison, flavored his happiest expression with it. Sir William Blackstone in his standard "*Commentaries*" bases the nature of property on the words of "holy writ."

Indeed it is said, and said with unchallenged emphasis, that no one can read English Literature understandingly unless he knows the Bible. That literature has grown to be voluminous. It treats of every subject within and without the sphere of morals. It does not bear God's name upon every page, nor state principles of righteousness in every chapter. But its prevailing tone is the Bible tone and its moral tendency, whether it discusses finance, or science, or philosophy, or government, is the tendency of uprightness and noble living. When Walter Scott said "There is but one book, the Bible," he summed up English Literature. One book inspired it, one book started it, one book moulded it. The library of Augustine's monks contained the formative influences of the literature of the English speaking race.

A STUDY OF NEW TESTAMENT PRECEDENT. III.

By Rev. AUGUSTINE S. CARMAN,

Ann Arbor, Mich.

A well-known college president was wont to speak of the need of a book of Christian casuistry which should treat of the numerous cases of conscience constantly arising amongst thoughtful people. The need of guidance in practical questions upon which the Scriptures either do not pronounce or may even seem to antagonize modern moral sentiment is undeniable. Yet the feeling among Protestants that an attempt to render decisions ready-made covering the entire field of morals would be fruitless and unwise will doubtless account for the failure of such a book to get itself written. For one thing the vast and constantly augmenting number of such questions precludes completeness in such a discussion, and for another the constantly varying relations of certain questions to individuals and circumstances precludes a proper judgment *a priori* upon them, with the harmful result in either case, of assigning a false, or confused ethical value to questions which might not be mentioned in the treatise, or which might subsequently arise, or which are of varying ethical value under varying circumstances. Better than an attempt to render ready-made decisions upon such questions would seem to be the suggesting of *data and a method* for their settlement by each thoughtful Christian for himself in a way at once Scriptural and scientific, namely, on the basis of permanent principles. It has been the purpose of the preceding articles to present certain data for use in the application of New Testament precedent to these questions amongst others. It remains in this concluding article to formulate and reënforce the conclusions reached and to indicate more precisely the method to be used in the application of New Testament example.

A *résumé* in outline of the previous discussion will aid us at this point:

1. *The need of the discussion.* Inferred

- 1) From its relation to the problems of practical Christianity, e. g., Slavery, Intemperance, Amusements, Divorce, Missions, Sunday-schools, Woman's Sphere, etc.
- 2) From the lack of formulated laws for determining the force of New Testament Precedent.
- 3) From the diverse tendencies:
 - a. to the *neglect* of New Testament Precedent.
 - a) through individualism,
 - (a) rationalistic (b) mystical,
 - (b) through ecclesiasticism.
 - b. to the *abuse* of New Testament Precedent,
 - a) through an indiscriminating literalism,
 - b) through improper application of Precedent,
 - c) through opposition to religious progress.

2. *A helpful analogy.*

The dictum "New Testament precedent is the common law of the church."

Constitution, statute, and common law compared with New Testament principle, precept, and precedent.

- 1) The authority of precedent greatest where explicit legislation is lacking.
- 2) Precedent ultimately dependent on principle.
- 3) Precedent illustrative of principle.
- 4) Precedent valuable as raw material for the deduction of principles.

3. *Certain limitations upon the literal application of New Testament example.*

- 1) *Temporal.* Changed conditions in the lapse of eighteen centuries.
- 2) *Local.* Diverse conditions of life, e. g., in Palestine and in Massachusetts.
- 3) *Ethic.* Difference between oriental and occidental character.
- 4) *Personal.* Elements of action peculiar to the actor.
- 5) *Spiritual.* Altered spiritual conditions, especially in the decrease of miracle, manifested even in the New Testament record.

Our discussion may continue with

4. *Data summarized and a method deduced.*

A series of postulates will perhaps best present our results:
Postulate 1. The accredited action of the New Testament is presumptively a precedent for all time.

The burden of proof lies upon us for the vindication of any departure from the New Testament model. Yet the customary identification of thorough-going obedience to New Testament teaching with a rigid literalism has led Christendom at large either to the open denial or to the practical ignoring of this demand.* The original presumption in favor of the Scriptural action clearly exists although the reasons for setting it aside may in many instances be so manifest as to need no formal statement. The proper alternative to liberalism is not the neglect of New testament precedent but the adoption of a proper method of applying it.

The presumption of our postulate has *a priori*, Scriptural, and historical arguments in its favor. *A priori* it would seem that a record so complete of the working out of the principles of Christianity under conditions so varied, a deliverance so fresh from the fountain-head and so far removed from all modern or personal bias must constitute the perpetual guide to Christian faith and conduct. And the Scriptures support the presumption.

1) *In the fact that special supernatural guidance marked the establishment of the Christian Church.* John 14:26; Acts 1:2, 8; Acts 2, and some fifty instances of supernatural guidance related in the Acts.

2. *In the fact that the authority of example as well as that of direct teaching is clearly recognized.*

a. Paul asserts precedential authority for his action. Phil. 4:9. "The things which ye both learned and received and heard and saw in me, these things do." Also Acts 20:35, R. V. 1 Cor. 4:19, 17†; 1 Cor. 11:1†; 2 Thess. 3:7-10†; Phil. 3:17.*

* Cf. Luther's lapse from his early position (about 1523) "Whatever is without the Word of God is by that very fact against "God to that of his constructive ecclesiastical period: "What is not against Scripture is for Scripture and Scripture for it."

† Note that the words "follow," "followers" in the authorized version are more accurately rendered "imitate," "imitators" in the R. V.; Gr. *mimēmai*, *mimētēs*

b. Precedential authority is asserted of the action of the New Testament churches. 1 Cor. 11:33; "As in all the churches of the saints." Also 1 Cor. 4:17:—7:17;—11:16;—16:1; 2 Thess. 2:15;—3:6, 7.

Yet that the method is not that of a rigid imitation of the externalities of action is indicated by Paul's insistence on the spirit as opposed to the letter, by his becoming "all things to all men," and by the limitations indicated in Postulate 2. The historic argument in brief is of the nature of the argument for the law of gravitation; namely: in a wide induction of cases of which slavery may be considered a test-case, guidance has invariably been found in New Testament precedent (in its precedent of spirit if not of form) leading to their permanent and right settlement. This constantly strengthening inductive argument joined to the *a priori* argument and to the Scriptural evidence adduced, lead to the assumption that no case will arise for which the New Testament record will not to a proper test yield a determining precedent.

Postulate 2. Sufficient limitation upon New Testament example may be derived from the New Testament itself.

The limitations temporal, local, ethnic, personal, and spiritual indicated above are clearly discernible by careful study of the New Testament record. The earlier action is limited by the later action; the single action by the consensus of action; action under abnormal conditions by that of more normal conditions, e. g. We are enabled by a study of the consensus of action in the New Testament to see that baptism and the Lord's Supper are rites whose preservation is of permanent importance while the act of feet-washing is but a passing illustration of a permanent principle; and similarly that the communism of the early church was a temporary element while the unemphasized observance of the first day of the week indicates a permanent element in the Christian economy.

Postulate 3. Fidelity to New Testament principle may involve departure from formal New Testament precedent.

Since there is in New Testament action a precedent of spirit as well as of form, the latter yields where necessary to the former. There are instances

a. Where the action has *no direct continuative force*. E. g.

All of the merely temporal, local, ethnic, and personal elements of New Testament action.

b. There are other instances where the precedential force of an action *calls for varying action from time to time*.

E. g. a) Christ washing his disciples' feet calls for whatever action may at any time best express humble and courteous ministry to the brethren.

b) The injunction to the kiss of salutation calls for whatever action under varying circumstances may best express cordial Christian greeting.

c. There are instances where the precedential force of an action *urges to contrary action*.

E. g. Christ came eating and drinking (wine.) The principle actuating our Saviour was doubtless his sympathy for common humanity in opposition to Pharisaism and asceticism. But that principle of human sympathy (love) would alike by Christ's and by Paul's rule lead to abstinence from wine if its use were likely to cause "the weak brother," the "little one," to stumble.

Postulate 4. Unthinking imitation lies in the lowest plane of action.

Imitation is a simian characteristic, useful chiefly in the training of the lower animals, of the youngest children, of the lowest races, and of the feeble-minded. The Mosaic economy was preceptive rather than imitative, and Christianity moves upon the high plane of principle, the precept and precedent of Scripture being chiefly illustrative of principles which have an infinite variety in application.

Accordingly we arrive at the significant result:

Postulate 5. The test of a precedent is its consonance with some explicit Scripture principle or the possibility of its synthesis with other precedential action into a principle which may be shown to be contained implicitly in Scripture.

An action then to have the force of a permanent example must be shown to spring from permanent principle, this principle being either one explicitly stated in Scripture or one which by comparison of the given action with other instances of Scriptural action may be fairly inferred from Scripture. Our general method, it will be seen, is that of *testing for a principle* as in chemical research one tests for an

acid or an alkali. This method moreover works in two directions: (a) it tests incidents of New Testament action* in order to determine what precedential force if any they possess; and (b) it tests practical modern question† in order to determine what authority or disapproval is given them by New Testament precedent.

In testing New Testament action for its precedential force the inquiry may proceed along the following lines;

- 1) What are the elements of action involved?
- 2) What limitations; temporal, local, ethnic, personal, or spiritual, affect them?
- 3) What elements of action are permanent, what occasional, what wholly incidental?
- 4) What principles explicit or implicit, if any, are involved?

In testing a disputed modern practice for its Scriptural authority, the inquiry may proceed along similar but not wholly co-incident lines, as follows:

- 1) What are the elements of action involved?
- 2) Does Scripture contain explicit allusion to the practice, and if so of what sort?
- 3) Is the apparent force of New Testament precedent in the case modified by the limitations named above, or over-ruled by some New Testament principle?
- 4) If not explicitly named in Scripture is there other action involving its essential elements?
- 5) What principles explicit‡ or implicit§ if any are involved?

It does not enter into the scope of these articles to make application of these principles. The writer has however made frequent test of the method and in view of a contemplated continuation of the subject hereafter, criticism or query upon these articles would be gratefully welcomed.

* E. g. Christ's cleansing of the Temple; Christ's mingling with Publicans and Sinners? The limitation of the earliest Christian ministry to Israel alone.

† E. g. The Temperance question; the Amusement question; the "Labor Problem."

‡ E. g. Explicit principles: Salvation through faith; Self-denial for others' good; Religion tested by its fruits; Christians responsible for the world's evangelization; etc.

§ E. g. Implicit principles; The limitation of individual by associated Christianity; the specific effect of raising an issue (1 Cor. 10:28); the principle of accommodation; etc.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

[Copyrighted by the STUDENT PUBLISHING CO.]

¶ 3. Chapter 17: 20-26.

1. The Scripture Material:

- 1) Vs. 20, 21. I pray also for all who believe through their word, that they may all be one in us, as we are one, that men may believe that I am from Thee.
- 2) vs. 22, 23. I have given them the glory Thou gavest me; that they in us may be completely one as we are, that men may know that Thou didst send me and lovedst them as me.
- 3) v. 24. Father grant that they may be with me, beholding my glory given me from Thee because of thy eternal love for me.
- 4) vs. 25, 26. Righteous Father, I knew Thee though the world did not; these knew that I am from Thee; I will reveal Thee to them as I have done, that Thou mayest love them as me and I be in them.

2. May all believers be One in Us: These requests I make also in behalf of all believers through all time. For

them all I pray that they may be one body not only in themselves, but also because I am in them and Thou in me, a perfect unity in us. For this purpose I bestow on them what Thou gavest me, the glory of my self-sacrificing love, to the end that they may know my divine mission and thy love for me. May they share my glorious lot. When the world knew Thee not, I made Thee known to them and I open the way for the gift of thy love to them through thy love for myself in them.

1

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *For them also*, etc. (v. 20), i. e. the preceding petitions are made on behalf of these others as well as of the first disciples.
- 2) *the glory* (v. 22), is this (a) heavenly exaltation, or (b) self-sacrificing love ?
- 3) *where I am* (v. 24), is this (a) where I am to be, i. e. in heavenly glory, or (b) where I am now, in the glory of self-sacrificing love ?

2. Connections of Thought :

- 1) *And the glory*, etc. (v. 22), i. e. (a) I have prayed that they may be one (b) in us ; (c) that this may be accomplished, (d) I share with them my glorious privilege of self-sacrificing love, the attribute of God, (e) that the one common love may unite us, (f) I in Thee and they in me, (g) thus shall Thy love be manifested through me to them.
- 2) *vs. 25, 26*, i. e. note that this is the conclusion and foundation of the preceding prayers, (a) when the world knew Thee not, I knew Thee and these disciples knew my divine mission, (b) I manifested Thee in Thy real nature to them, (c) and shall continue this manifestation, (d) they are, therefore, worthy of Thy keeping ; (e) and I have done all this, (f) that as Thou didst love me when I served Thee on earth, (g) Thou mayest love them, (h) I being in them their life and power.

3. Historical Points :

- 1) Consider the point of time at which this prayer was offered—immediately after the second conversation (ch. 16) ?
- 2) Inquire into the relation of this prayer to the experience of agony in Gethsemane (a) in time, (b) in logical relation (1) could the same person have been in so exalted a mood immediately before that mournful experience, (2) cf. 12 : 27, (c) what light does it throw on Jesus' nature and character ?

4. Literary Data :

- 1) Note characteristic language and elements of style.
- 2) Investigate the question of the source of the writer's knowledge of this prayer, (a) did he hear it uttered, (b) could he have remembered it exactly so long, (c) cf. 14 : 26, (d) may he have reproduced it in different though substantially equivalent language, (e) why was it omitted in the other Gospels ?

5. Review :

These studies in re-examination prepare the student to review now 1 and 2.

4. **Religious Teaching:** *One more chief thing Jesus desires for his disciples—this Unity in God and the Son, a unity having its ground in the common possession of the power of love. We may not understand how this can be, but we can, in the spirit of Jesus, love Him and love men for whose sakes He came from the Father.*

•

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

- DIVISION I. *The "Word" and the world.* 1:1-13.
 DIVISION II. *The "Word" is Jesus Christ.* 1:14-18.

Part II. The Early Manifestation of Jesus and the Belief on Him.

- DIVISION I. *The Testimonies of John.* 1:19-36.
 DIVISION II. *The Belief of the First Disciples.* 1:37-51.
 DIVISION III. *The First Sign in Galilee.* 2:1-12.
 DIVISION IV. *The Manifestation in Judea.* 2:13-3:36.
 DIVISION V. *The Manifestation in Samaria.* 4:1-42.
 DIVISION VI. *The Second Sign in Galilee.* 4:43-54.

Part III. The Central Manifestation and the Conflict.

- DIVISION I. *The Outbreak of Opposition at Jerusalem.* 5:1-47.
 DIVISION II. *The Crisis of Galilean Faith.* 6:1-71.
 DIVISION III. *Clearer Light and Sharper Conflict at Jerusalem.* 7:1-8:59.
 DIVISION IV. *The Formal Breach with the Religious Leaders.* 9:1-10:42.
 DIVISION V. *The Great Sign and its Issue.* 11:1-57.
 DIVISION VI. *The Last Appeal and the Solemn Judgment.* 12:1-50.

Part IV. The Final Manifestation and the Victory.

- DIVISION I. *The Master and his Friends.* 13:1-17:26.

- § 1. 13:1-20. A Lesson of Love's Service.
 § 2. 13:21-30. The Betrayer disclosed and separated.
 § 3. 13:31-14:30. The First Conversation: Life.
 ¶ 1. 13:31-14:7. "My Exaltation is at hand though separation from you."
 ¶ 2. 14:8-24. "Such separation means greater blessing to you, if you love me."
 ¶ 3. 14:25-31. "Be strong, therefore."

- § 4. 15 : 1-16 : 33. The Second Conversation : Work.
- ¶ 1. 15 : 1-17. "Live in my love and thus be useful."
 - ¶ 2. 15 : 18-16 : 4a. "As my friends you will be well hated."
 - ¶ 3. 16 : 4b-15. "But my going will bring the Helper, the Spirit of Truth."
 - ¶ 4. 16 : 16-33. "Look forward : soon come Joy and Victory."
- § 5. 17 : 1-26. The Prayer.
- ¶ 1. 17 : 1-5. "Father, now glorify thy Son."
 - ¶ 2. 17 : 6-19. "Keep and consecrate these my disciples."
 - ¶ 3. 17 : 20-26. "May all believers in me be one in us."

Division II. 18 : 1-19 : 42. The Victory of the Humiliation.

REMARK.—After the crowning manifestation of himself Jesus must meet the last assault of his enemies. They are to enter into conflict with him more vigorously, more confidently than ever before. They will apparently gain the advantage. Jesus will be overcome. But it is because he makes no opposition now to their assaults. Yet in his submission he conquers. Whether in one place or another, whether before priest or ruler he is to manifest his superiority so that in humiliation he is yet victorious.

§ 1. Chapter 18 : 1-11.

1. The Scripture Material :

- 1) V. 1. After the words Jesus crosses the Kidron into a garden with the disciples.
- 2) vs. 2, 3. Judas, the betrayer, familiar with the place from the disciples' repeated visits with Jesus, leads soldiers and officers from the authorities, having weapons and lights.
- 3) vs. 4-6. Jesus, aware of the issue, meets them as they come with Judas. When he tells them that he is Jesus whom they seek, they fall back on the ground.
- 4) vs. 7-9. Again assuring them that he is the man he says, Then let these go—thus fulfilling the prophecy, I have lost none of thine given to me.
- 5) vs. 10, 11. Then Simon cuts off the ear of Malchus, the high priest's servant, but Jesus says, Put back your sword. Shall I not drink what my Father has given?

2. **In the Garden :** Jesus passes over Kidron into a garden whither Judas comes with a troop. Jesus meets them ; they fall to the earth before him. He delivers himself up with a request for the life of his disciples and when Peter wounds Malchus, Jesus rebukes his violence and says, "Shall I not accept my Father's will?"

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Went forth* (v. 1), from whence? (a) the upper room, (b) the temple courts?
- 2) *brook Kidron*, cf. CBJ.
- 3) *knowing all the things* (v. 4), and therefore voluntarily enduring them.
- 4) *went forth*, cf. CBJ.
- 5) *whom seek ye?* why say this? (a) to draw their attention upon himself, (b) to secure immunity for the disciples.
- 6) *I am* (v. 5), cf. 8:58.

2. Connections of Thought :

- 1) *When therefore he said*, etc. (v. 6), is this (a) since Judas was with them, (b) and presumably (1) had either told them of Jesus' power, or (2) was suddenly startled by his Master's appearance or familiar tones, (c) and communicated fear to the rest, (d) *therefore* they fell, etc.
- 2) *Simon Peter, therefore*, etc. (v. 10), cf. CBJ.

3. Manners and Customs :

- 1) *Ofttimes resorted*, etc. (v. 2), (a) note custom here alluded to, (b) what was its purpose? (c) how does this bear on the motive of Jesus' present visit?
- 2) *the band* (v. 3), (a) cf. CBJ., (b) probable purpose of this?

4. Comparison of Material :

- 1) Read and note additional material furnished by the other Gospels on this scene, (a) are both representations harmonious? (b) note omission here of the "agony."
- 2) *word . . . which he spake* (v. 9), compare this quotation with the original and note (a) the differences, (b) their significance?

5. Literary Data :

- 1) *Name was Malchus* (vs. 10), (a) proof that the writer was familiar with the circumstances? (b) why is the name omitted in other Gospels?
- 2) Observe other evidences of an eyewitness.

6. Review :

The study just pursued may be used in criticizing 1 and 2.

4. Religious Teaching: *An example of moral courage is given—courage that faces death because of the call of duty. Trace out the elements of that courage and its lessons.*

§ 2. Chapter 18: 12-27.

1. The Scripture Material :

- 1) Vs. 12-14. So the officials seize, bind and lead Jesus to Annas, father-in-law to Caiaphas, the high priest who had told them that it was best for one to die for the people.

- 2) vs. 15-18. Simon and another disciple follow. The latter enters in with Jesus, leaving Simon outside, but soon secures his admission from the portress. She asks Peter whether he is a disciple of Jesus. He replies, No, and stands with the officers and servants warming themselves at the fire.
- 3) vs. 19-21. Jesus, to the high priest's questions as to his disciples and teaching, answers, My teaching was done openly. These heard and can tell.
- 4) vs. 22-24. Because of these words he is reproved and smitten by an official. He replies, Testify, if I have spoken evil. Otherwise, why smite me? Then Annas sends him bound to Caiaphas.
- 5) vs. 25-27. People at the fire ask Simon whether he is Jesus' disciple. A kinsman of Malchus says, I saw you in the garden with him. To all he replies, No. The cock crows.

2. In the High priest's House: Jesus is therefore seized and bound and examined before Annas by his son-in-law the high priest Caiaphas who Invited to tell of his teaching, Jesus replies, "Ask these who heard me for I taught openly." At this answer, but Jesus with dignity protests against such treatment. Then he is sent to Caiaphas.

Meanwhile Peter secures entrance to the house. Not only at the door but standing at the fire Peter is questioned but deniest. At the third denial the cock crows.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *High priest* . . . *asked* (v. 19), is this (a) Annas, or (b) Caiaphas?
- 2) *these know* (v. 21), who, (a) some disciples near by, e. g. Peter, or (b) the bystanders, his enemies?
- 3) *if I have spoken evil*, etc. (v. 23), does Jesus refer (a) to his reply just made, or (b) to all his teaching?

2. Connections of Thought:

- 1) *For he was*, etc. (v. 13), i. e. (a) you would not expect that Jesus would be led there first, (b) the reason is that *he was*, etc.
- 2) *now Caiaphas was*, etc. (v. 14) cf. CBJ.
- 3) *the high priest, therefore*, etc. (v. 19), i. e. (a) since Jesus had been brought before Annas, (b) Caiaphas asked him questions, (c) to draw out evidence, (d) as to who and how many were his disciples, (e) and what kind of teaching he gave, (f) as though he were at the head of a secret organization, (g) Jesus replies (1) my teaching is known to all, (2) even these bystanders can tell you what it is, (3) I will not betray my disciples.

3. Manners and Customs :

- 1) Study the form and details of a Jerusalem house as suggested in vs. 15, 16.
- 2) *fire of coals* (v. 18), note time of year, climate, means of protection.

4. Comparison of Material :

Study the various accounts of Peter's denial, and, noting their differences, seek to harmonize them, cf. CBJ. Appendix.

5. Historical Points :

- 1) *Annas* (v. 13), investigate his history, (a) points given here, (b) testimony of Josephus, CBJ.
- 2) Study this trial (?) of Jesus, (a) is it official or informal? (b) compare with Mt. 26: 57-68, (c) why was the other left out?

6. Literary Data :

- 1) *Another disciple* (v. 15), probability that he is the author?
- 2) *kinsman*, etc. (v. 26), (a) mark of an eyewitness, (b) note other similar points.
- 3) Why is Peter's denial told in this Gospel? cf. CBJ.

7. Review :

The student may review as previously directed.

4. Religious Teaching : *The fall of Peter is full of instruction in respect to the folly of putting one's self into the way of temptation without forethought, untrained by experience, when one is ignorant of self. The best of motives will not avail without inward strength. And thus appears the contrast—Peter denying his Master at the moment the Master refuses to betray his disciples.*

§ 3. Chapter 18:28—19:16.

1. The Scripture Material :

- 1) V. 28. They take Jesus to the palace early, but in order to be free to eat the passover they stay without.
- 2) vs. 29-32. Pilate asks for their accusation, They reply, We bring him as an evil doer. When Pilate bids them deal with him, they answer, We have no right to put to death—thus fulfilling Jesus' prophecy as to the manner of his death.
- 3) vs. 33-35. Pilate calls Jesus within and asks him, Are you the King of the Jews? He answers, Who is behind this question? Pilate says, Your own people brought you here. What is wrong with you?
- 4) v. 36. Jesus replies, My kingdom is not earthly, otherwise my servants would resist my capture by the Jews.

- 5) vs. 37, 38*a*. To Pilate's question, Are you a king then? Jesus replies, You say so. This is my original destination,—to testify to the truth. Those that are of the truth hear. Pilate says, What is truth?
- 6) vs. 38-40*b*. He announces that he finds Jesus not guilty, and asks whether the custom of releasing a prisoner at the feast shall be observed by releasing the King of the Jews. They reply, No, but Barabbas,—a robber.
- 7) 19: 1-3. Pilate has Jesus scourged; the soldiers put a crown and robe on him crying, Hail, King of the Jews, and strike him.
- 8) vs. 4-7. Pilate, saying that he finds no crime in him, presents him in this guise and adds, Behold this man. The authorities cry, Crucify him, but Pilate replies, Do so yourselves for I find him not guilty. They reply, His claim to be Son of God makes him guilty in our law.
- 9) vs. 8, 9. Pilate, afraid on hearing this, returns and asks Jesus Whence are you? No reply is given.
- 10) vs. 10, 11. Pilate adds, Why not speak when the power lies with me to release or crucify you? Jesus answers, All your power comes from above. Therefore the worse sin lies with the one delivering me up to you.
- 11) vs. 12-14. Trying to release him, Pilate is accused by them of ceasing to be Cæsar's friend; so he brings Jesus out and, sitting as a judge at the Pavement, about the sixth hour he says, Behold your King.
- 12) vs. 15, 16. They cry out, Crucify him, and to Pilate's question, Crucify your king? they answer, Cæsar alone is our king; whereon Jesus is delivered up for crucifixion.

2. Before the Roman: From Caiaphas Jesus is conveyed to Pilate who meets them outside the Prætorium that they may be free from, calls for their accusation which they give in general terms, finally declaring that he is worthy of death which Pilate must inflict. Pilate asks Jesus about his kingship who, assured that the "Jews" are responsible for such an accusation, says Pilate dismisses the complaint and invites them to ask his release according to the Passover custom, but they call for the robber Barabbas. Thereupon Jesus is scourged and when the soldiers he is displayed before the Jews and declared innocent. The reply, an answer which startles Pilate who Jesus says, "You are not so responsible as they for," The cry that he is posing as no friend of Cæsar, moves Pilate to condemn Jesus to crucifixion while in response to his taunt of, "Crucify your King?" they respond, "Cæsar only is our King."

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Bear witness*, etc. (v. 37), i. e. reveal in myself and thus testify to the truth concerning God.
- 2) *what is truth* (v. 38), cf. CBJ.
- 3) *behold the man* (14:5), what was the spirit of Pilate here?
- 4) *more afraid* (v. 8), than when before?

2. Connections of Thought :

- 1) *They answered*, etc. (v. 30), i. e. (a) you ask for an accusation, (b) it is not sufficient that we say he has done wrong? (c) they expected no trouble in having the sentence pronounced.
- 2) *Jesus answered*, etc. (v. 34), i. e. (a) Pilate had in mind a definite charge against him, (b) he asks who originated that charge, (c) in order to fix the guilt on the proper parties.
- 3) *then Pilate, therefore*, etc. (19:1), i. e. (a) because Pilate wished to release him, (b) but had failed thus far, (c) *therefore*, with a view to saving him from death, (d) he scourged him.
- 4) *Jesus answered him*, etc. (v. 11), i. e. (a) you claim power to punish me irrespective of my guilt or innocence, (b) whatever power you have is given you from the righteous God, (c) to use it unrighteously is a sin against the giver of it, (d) but to tempt you and constrain you so to use it is worse still, (e) *therefore* these "Jews" who have done so have the greater sin.

3. Manners and Customs :

- 1) *palace* (v. 28), cf. marg.
- 2) *scourged* (19:1), note manner and effect of scourging.
- 3) *preparation of the Passover* (v. 14), i. e. either (a) preparation for the Passover, i. e. the day before, or (b) preparation for the Sabbath of the Passover feast, i. e. Passover Friday.
- 4) *sixth hour*, is this (a) 12 o'clock (noon) or (b) 6 o'clock a. m.?

4. Historical Points :

- 1) *Might eat*, etc. (v. 28), consider various views, (a) passover was to be eaten the next evening and they must keep free from defilement, or (b) they had delayed eating that night in order to apprehend Jesus and wanted now to do so without delay, cf. CBJ.
- 2) *Pilate* (v. 20), learn of his history and character.
- 3) *it is not lawful*, etc. (v. 31), cf. CBJ.

5. Comparison of Material :

Read our parallel material in other Gospels; note the special purpose governing use of material here, (a) the victory of Jesus in humiliation, (b) in contrast with self-degradation of the "Jews," and (c) the undisguised interest and respect shown by Pilate.

6. Review :

The student may employ the material of this re-examination in review of 1 and 2.

4. Religious Teaching: *Over against the moral courage of Jesus lies the moral cowardice of Pilate and the moral degradation of the "Jews."*

§ 4. Chapter 19: 17—42.

1. The Scripture Material:

- 1) Vs. 17-19. Taking Jesus, carrying his cross, to Golgotha they crucify him between two others, a title written by Pilate being put on the cross, *Jesus of Nazareth the King of the Jews*.
- 2) vs. 20-22. As the place is near the city and the title in Hebrew, Latin and Greek, it is read by many Jews, the chief priests of whom ask Pilate to change it to, He said I am the King of the Jews. He refuses.
- 3) vs. 23, 24. Having crucified him the soldiers
- 4) vs. 25-27. Near the cross are Jesus' mother and other women. Seeing her with the beloved disciple he says to her, Woman see your son, and to him, See your mother. The disciple thereon takes her to his home.
- 5) vs. 28-30. Now Jesus, aware that the end is come, says, in fulfillment of Scripture, I thirst. Having taken some vinegar held to his mouth he says, It is finished, droops his head and dies.
- 6) vs. 31-37. The Jews and Pilate not to let the bodies stay over the Sabbath, a high day. So the soldiers break the legs of the others, but Jesus, being dead, is pierced by a spear in the side and blood and water flow out. I tell what I myself saw, that you may believe. For this fulfilled the Scriptures
- 7) vs. 38-42. Then Joseph, a secret disciple, obtains from Pilate Jesus' body and with Nicodemus who brings spices he lays Jesus in a new tomb near at hand on account of the "Preparation."

2. On the Cross: The "Jews" receive Jesus and at Golgotha he is crucified, Pilate placing as an inscription above him the words, JESUS OF NAZARETH THE KING OF THE JEWS. The "Jews'" leaders, though exasperated at it, are unable to induce Pilate to alter it.

The soldiers divide his garments among them, casting lots for the tunic—thus fulfilling Scripture.

Jesus notices his mother by the cross and consigns her to the care of the beloved disciple.

With full consciousness of the end, he asks for a draught to quench his thirst and then, with the words "It is finished," let his spirit depart.

Fearing that the Sabbath would be defiled with the dead bodies, the Jews Thus Scripture is again fulfilled. He is buried in a new tomb by Joseph of Arimathea, hitherto a secret disciple, who asks Pilate for his body, Nicodemus

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *They took* (v. 17), cf. CBJ.
- 2) *in the midst* (v. 18), (a) was it in mockery (1) of Jesus, or (2) of the Jews; (b) by whose authority was it done?
- 3) *behold thy son* (v. 26), (a) is this (1) renunciation of all earthly relationship to fulfil the Father's will, or (2) a final act of filial love? (b) why consigned to this disciple?
- 4) *gave up his spirit* (v. 30), cf. CBJ.
- 5) *a high day* (v. 31), because either (a) it coincided with the Passover, or (b) was the second day of the Feast.
- 6) *blood and water* (v. 34), observe (a) the probable physical cause, (b) the deeper symbolic reference in the writer's mind.

2. Connections of Thought :

The chief priests, etc. (v. 21), i. e. (a) as this title was made so prominent, (b) and it endorsed Jesus' Messianic claims, (c) and yet cast dishonor upon the "Jews," (d) *therefore* etc.; (e) did Pilate intend to dishonor Jesus or the "Jews?"

3. Manner and Customs :

- 1) *Hebrew*, etc. (v. 20), note the languages spoken in Palestine, etc.
- 2) *garments* (v. 23), observe the ordinary clothing of a Jew as suggested here.
- 3) *the Preparation* (v. 31), of what?
- 4) Notice method of Jewish burial (vs. 39-42), (a) the tomb, (b) the spices (1) decide why spices were used, (2) significance of so great a weight here? (c) the whole scene as disclosing (1) the honor Jesus received in his death, (2) from disciples hitherto unknown as such.

4. Historical Points :

- 1) *his Mother*, etc. (v. 25), consider (a) when there were three or four women, (b) if the latter who is the "mother's sister," (c) why is she here unnamed? cf. CBJ.
- 2) Sum up the significance of the whole scene from the writer's point of view,—to show the victory in spite of apparent defeat :
 - (a) the exaltation of Jesus by Pilate in his crucifixion,
 - (b) the mockery of the "Jews" by Pilate in thus exalting Jesus,
 - (c) the voluntariness of Jesus' death,
 - (d) his self command,
 - (e) his burial, that of a king.

5. Comparison of Material :

- 1) *They shall look*, etc. (v. 37), (a) cf. Zech. 12 : 10, (b) note that this is taken directly from the Hebrew, (c) is the writer then familiar with Hebrew ?
- 2) Make comparisons with the Synoptical material on these points, studying especially the differences (?) as to the day and hour of the crucifixion, cf. CBJ. for one side and Milligan and Moulton (Int. Rev. Comm.) for the other.

6. Literary Data :

- 1) *called in Hebrew*, etc. (v. 17), what light thrown on the writer's antecedents ?
- 2) *the disciple*, etc. (v. 26), (a) recall preceding similar cases and keep the question involved before the mind, (b) light on his social position ?
- 3) *he that hath seen*, etc. (v. 35), (a) is this the writer speaking ? cf. CBJ. (b) note the purpose of this witnessing, (c) its bearing on the purpose of the Gospel.

7. Review :

The student may review carefully, by the help of this material, points 1 and 2.

4. Religious Teaching : *We behold the majesty of the suffering Saviour, victorious even on the cross over his enemies, manifesting love for his own even then, voluntarily giving up life, and in his death calling forth the faith and courage of hitherto secret disciples.*

THE LITERATURE OF THE OLD TESTAMENT
ARRANGED CHRONOLOGICALLY, ACCORDING
TO THE GENERALLY ACCEPTED VIEWS
OF ADVANCED SCHOLARS.

Bible students everywhere are eager for a formulation of the results of the present scholarly criticism upon the literature of the Old Testament. Such a formulation should not be hastened. Time is necessary to clarify those results of inconsistencies, of gross speculations, of theological bias, and of the idiosyncrasies of the individual scholars who have worked them out. But the hour is at hand when the conclusions which have been reached in a generation of study upon the Old Testament literature, by the ablest scholars of all countries, can be presented to the general public in a form, not final, but approaching finality. Such a presentation of the Documentary hypothesis of the Hexateuch, as now generally agreed upon by scholars, is soon to be made in the projected translation of the Old Testament by Prof. Paul Haupt and others, noticed on another page. Another subject of investigation, quite as interesting and more important, is that of the chronological arrangement of the Old Testament literature, which shall show just when each book, and the several portions of the divisible books, arose, or at least received its present form. An attempt to present such a synopsis has been made by Prof. C. H. Cornill, of the University of Königsberg, in his recent *Einleitung in das Alte Testament*. His presentation is clear, accurate, and complete, and the work is of high merit and importance. We therefore give the synopsis in full below. It will not be understood that in every detail there is perfect harmony among the advanced scholars, but there is a general agreement among them regarding the arrangement as a whole which is significant, which means perhaps that their work has been faithfully done, according to the true canons of historical and literary criticism, and that in the main their results will in

good time find a general adoption. Following is Prof. Cornill's summary:

BIRD'S EYE VIEW OF THE DEVELOPMENT OF THE OLD TESTAMENT WRITINGS ACCORDING TO THE RESULTS OF THE SPECIAL INTRODUCTION.

PERIOD BEFORE THE KINGS.

The Song of Deborah.

THE EARLIEST PERIOD UNDER THE KINGS.

David's authentic Song of the Bow, II. Sam. i. 19-27.

Solomon's authentic Temple Dedication Prayer, I. Kings viii. 12, 13 (LXX.).

PERIOD OF THE DIVIDED KINGDOMS.

Israel.

Judah.

The so-called Blessing of Jacob, Gen. xlix. 1-27.

The Book of Covenant, Exod. xxi.-xxiii.

The Book of the wars of Jehovah. | The Book of the Just.

THE ORIGINAL BALAAM PROPHECIES.

The oldest Ephraimitic historical narratives, worked by E. into Judges and Samuel.

Ephraimitic accounts concerning Elisha and Elijah embodied in I. Kings xvii. to II. Kings xiii.

The so-called blessing of Moses, Deut. xxxiii. ; about 800.

In the time of Jehoshaphat the following:

About 760, Amos, from Judah, but laboring in Israel exclusively.

About 750, the great historical work of the Elohist.

Hosea i.-iii.

In the anarchy after the downfall of the Dynasty of Jehu the following:

Between 738 and 735, Hos. iv.-xiv.

Jahvist J¹ in the time of Jehoshaphat, about 850.

In the time of Uzziah and Jeroboam II. the following:

About 780, the anonymous Jewish prophet in Isa. xv.-xvi., the oldest prophetic writing extant.

In the year of Uzziah's death (735?).

Isaiah's consecration as a prophet.

From 735 to 722:

Isa. vi. 1, 2, 3; ii.-iv. ; v. ; ix. 7-10 ;

iv. 17; vii. ; viii. 1-9; vi. ; xi. 1-9 ;

i. 4-9; xviii.-xxxii.

Before 722:

Micah i.-iii.

AFTER THE DESTRUCTION OF SAMARIA, 722.

722, Isa. xiv. 28-32 (?).

Still in the time of Ahaz, J², according to Budde; at any rate, before 700.

The original Obadiah, according to Ewald.

IN THE TIME OF SARGON, 722-705.

Isa. xvi. 13, 14; [xxx. 11-17]; xx. (from the year 711); x. 6-34; xiv. 24, 27(?).

IN THE TIME OF SENNACHERIB.

Before 704, Isa. xviii.; xxxix. 5-7.

Before 701, Isa. xxii. 15-25.

701, Isa. xxviii. 31; xxxvii. 6, 7(?), 22-32; xxii. 1-14.

After 701, Isa. i. 10-17; xix.

Still in the times of Hezekiah(?), the Judean Temple narratives in II. Kings xi., xii.; xvi.; xviii. 4, 14-16; and an account of the deliverance of the Temple and of Jerusalem, which is worked up in II. Kings xviii. 17-19, 37; possibly also in I. Kings, 6, 7(?).

IN THE TIME OF MANASSEH.

Micah vi. 1-vii. 6.

Isa. lvi. 9-lvii. 13(?); lix. 3-16a(?).

About 650 E², A revision of E. by an Ephraimite who had remained in Palestine on the basis of the development of prophetic thought.

J, Union and harmonizing of J¹ and J² in the Primitive narratives, and other younger Jahvistic and pre-Deuteronomic pieces.

Rj, Union and harmonizing of J and E; the second half of the seventh century being yet pre-Deuteronomic.

IN THE TIME OF JOSIAH.

About 630, Zephaniah.

627, Jeremiah's consecration as a prophet.

About 624, Nahum.

621, Proclamation of the original Book of Deuteronomy, which had been written a short time before, and the reform of the cultus based thereon.

Song of Hannah, I. Sam. ii. 1-10, in the time of Josiah(?), but certainly pre-exilic.

IN THE TIME OF JEHOIACHIM.

Jer. xiii.

Psa. lxxxix. (?).

597, Ezekiel banished together with the king.

IN THE TIME OF ZEDEKIAH.

592, Ezekiel's consecration as a prophet in Babylonia.

Before 586, Jer. xx. 7-18; xxi. 11-xxxiii. 40; xxiv.; xlix. 34-39; xxxii.; xxxiii. 4-13.

AFTER THE DESTRUCTION OF JERUSALEM.

Jer. xxx.-xxxi.

BABYLONIAN EXILE.

First Half.

About 580, Isa. xxiii.

October, 572, Composition and completion of the Book of Ezekiel.

April, 570, Addition of supplement to Ezek. xxix. 17-21.

The two separate editions and revisions of the original books of Deuteronomy by D_h and D_p.

Lamentations 2 and 4 younger than Ezekiel; 1 and 5 soon after.

Second Half.

The redaction of the great exilic historical work written in the spirit of Deuteronomy for the Pentateuch, Joshua and Judges by Rd. and for Kings by Rd. (?).

P¹, The first systematic compilation of a priestly character.

Biographical parts of the Book of Jeremiah, and practically the completion of the whole book.

Isa. xxi. 1-10 (and 11-17 ?)

Isa. xl.-xlviii., between 546 and 538.

Isa. xliii., 2-14; xxiii.; and xxxiv., xxxv., shortly before 538.

THE PERSIAN PERIOD.

After 538, Psa. cxxxvii. (?).

After 536, Isa. xlix.-lxvi.

September to December, 520, Haggai.

November, 520, to December, 518, Zech. i.-viii.

About 500, P², written in Babylon.

Before 458, Malachi.

UNION OF P² AND P¹.

About 450, Aramaic history of the building of the Temple and the walls.

About 444, Proclamation of the priestly legislation, P¹ plus P².

After 444, Ezra's Memoirs.

After 432, Nehemiah's Memoirs.

About 400, Essentially completion of the Hexateuch by R_p.

Revision and excerpting of the Memoirs of Ezra and Nehemiah by the author of Ezra x. and Neh. viii. 1-ix. 5.

IN THE FOURTH CENTURY.

Final redaction of the historical books, Gen. xiv. P^x in the Hexateuch R_p, in Judges and Samuel.

Joel, probably after 400.

The canonical Obadiah, according to Hitzig, in 312.

Jonah } Probably from the Greek period.
Proverbs }

The bulk of the Psalms from the time of the second Temple, and older than Chronicles.

Song of Songs (?)

THE GREEK PERIOD.

About 330, Isa. xxiv.-xxvii.

About 300, The Chronicler; also, the author of the Ezra-Nehemiah book in its present form.

About 280, Zech. ix.-xiv.

About 275, Translation of the Pentateuch into Greek; beginning of the LXX.

Before 250, Secondary and reproducing prophetic writings:

Isa. ii. 2-4; iv. 5, 6; xi. 10-xii. 6; xxxii. 1-8; xxxii. 9-xxxiii. 24.

Jer. iii. 17, 18; v. 20-22; x. 1-16; xv. 11-14; xvii. 19-27; xxv. 30-38; xxxi.

35-37; xxxii. 17-23; xxxiii. 2, 3; l. i.-li. 58.

Hos. i. 7 ; ii. 1-3 ; iii. 5 ; iv. 15*a*.

Amos ii. 4, 5 ; iv. 13 ; v. 8, 9 ; ix. 5, 6.

Micah iv. 1-4, 11-14 ; v. 1-3, 6-14, and ii. 12, 13 ; iv. 5-10 ; v. 4, 5 ; vii. 7-20.

Hab. ii. 9-20 ; 3(?).

Zeph. iii. 14-20, and portions in chaps. ii. and iii.

About 250, Completion of the prophetic canon.

Job, under all circumstances later than Proverbs.

204, Ecclesiastes, according to Hitzig.

The latest retouching of the historical and prophetic books on the basis of the Septuagint.

THE MACCABEAN PERIOD.

Psa. xlv. ; lxxiv. ; lxxix. ; and lxxxiii. certainly.

January, 164, Daniel.

About 130, Esther.

About 100, Actual close of the Old Testament canon.

General Comments.

Prof. Wm. F. Moulton, D. D., the eminent English Wesleyan Greek scholar, and Prof. Robert L. Bensly, LL. D., lecturer on Hebrew and Arabic at Cambridge University, both of whom were members of the English Revision Committees, have been secured for the Faculty of the new Chicago University. Prof. Llewellyn J. Evans of Lane Theological Seminary has been called to the chair of Hebrew in Bala Hall, the theological seminary of the Welsh Calvinistic Methodists. Mr. Edw. T. Harper, Ph. D., entered upon his duties as Prof. of Hebrew in Chicago Theological Seminary with an address upon Assyriology in its Relation to the Old Testament.

In the National Museum at Washington, D. C., a collection has been arranged to exhibit the brotherhood of religions. Among many others, and close to those of Egypt, Babylon and Assyria, is the case devoted to Jewish ceremonials. It contains a number of old manuscripts, one a scroll of the Pentateuch, another an illuminated MS copy of the book of Esther. There are several Mezzuzoth of reed and metal, each containing a small scroll upon which is written selections from the Law. A castellated metal spice-box, intended for the Habdalah service, is interesting, as are also the vestments and lamps. Such a collection, in such a place, is only a just testimonial to the significance of the Hebrew religion and people in world and church history.

Two important series of articles on Assyriology are announced to begin immediate appearance in the *Expository Times* (London). The first series is upon "The Old Testament and the Cuneiform Inscriptions," to be contributed by Mr. Pinches of the British Museum. Mr. Pinches is one of the best Assyrian scholars, and has access, by his position, to the freshest sources of information on this subject. He will incorporate and correct Schrader's latest edition, traverse the whole field of discovery in his department, and present all the new material recently obtained. The second series is by Prof. Sayce, the eminent Assyriologist, who will discuss "The Higher Criticism and the Monuments," his first article appearing in the October number. From these two scholars we may expect a trustworthy presentation of the whole field of Assyriological study—the quantity, character and value of the material which has been obtained, as well as the contribution which it makes, and the significance which it has with regard to Old Testament problems, for which Assyrian research is principally interesting.

Prof. Hilprecht writes instructively and entertainingly, in current numbers of the *Sunday School Times*, upon State and Family Life in Egypt. The form of state organization, he says, varied greatly in the older, middle and later periods. During the later period, when Israel was in Egypt, the hereditary nobility was abolished, and the territory formerly held by them (for the peas-

ants were not free holders) was owned by the Pharaoh, or ruler, who let it out to his subjects for a heavy rental. Slavery was prevalent, and the slave trade flourished. But there was a free middle class who maintained a true family life, a general high culture and civilization. The laws of Egypt, brief and strict, had in view the welfare of the land and the people. Their rights were well protected, but they paid for it in excessive taxes. The burden of this, and the corruption of their religion, were prime causes in the decline of the Egyptian state. In the family, the principles of love, piety and morality prevailed. In the older period the position of woman was hardly below that which she occupies in the civilized countries of to-day. Monogamy prevailed, and the family life was exceptionally pure and refined. The relation between the parents and the children present a most attractive picture. The child received careful training in reading, writing, manners, ethics and mathematics. Of course there was degeneration in social and family life as the nation declined, but Egypt—the true, strong, pure Egypt, is worthy of our admiration and study.

How many eyes have watched for it, how eagerly, how impatiently? The dawn of a new literature upon the Old Testament and its problems has come. Fore-tokenings had already appeared, as in Driver's *Isaiah* and Dods' *Genesis*. But now the students of the Hebrew Scriptures can begin to see the morning. Two works of the first importance have just been announced. The new Hebrew Lexicon, edited by Drs. Briggs and Brown of Union Seminary, together with Prof. Driver of Oxford, of which the first part, nearly covering Aleph, is now in print. This means a work which will present the latest results of scholarship in the most accurate and useful form. The second significant work is that of Prof. Driver entitled "The Literature of the Old Testament," a good sized volume published in this country by Scribners. There was no good Old Testament Introduction but there was a crying need for one. Wright's work in the Theological Educator series was valuable, but too small and fragmentary, to be satisfactory. Driver's book will receive more extensive notice later, but one who is familiar with the Oxford professor's work will already be assured of the rare value of this publication. The book appears as the first of the International Theological Library edited by Prof. Briggs of this country and Prof. Salmond of England, from which series biblical scholars will expect the very essence of what is latest and best in the study of the Scriptures. All hail to the dawn of an adequate literature upon the Old Testament, at present the subject matter of investigation by all special students of the Bible.

The *Andover Review* for October sets forth editorially the Religious Reason for Biblical Criticism. It affirms that those whose lives are given honestly to applying the principles of critical research to the Bible are ministering to a vital necessity of the church. The Bible must be tested by the canons of literary criticism: authenticity, authorship, circumstances of composition. Further than that the principles of historical criticism must be applied to it. The writings through which we learn of the historic self-revelation of God must be regarded as history. Its events must be seen in their order and their mutual relations, and in their connection with the correlated facts of the world's life. He sees best the divine thought conveyed in the life of the Hebrew people who has the best knowledge of its life, who sees most clearly its development both

in physical strength and spiritual stature, who estimates most accurately the forces, moral and physical, which by their mutual and combined action made it what it was. Such knowledge cannot be gained merely by reading the books of the Old Testament. The information they give is fragmentary, and, it must be owned, not altogether accurate. To be put to its best use, this information must be arranged, and to some extent corrected by the critical faculty. It must also be set into connection with extra Biblical events. Old Testament criticism is to-day doing just this work for the church. The true student of the Bible will be a Christian student, recognizing the spiritual elements in the life recorded in Scripture, and giving them their due influence in the formation of his critical conclusions. He will also be scientific, treating facts honestly, and reasoning from them fairly and fearlessly, as do faithful men in other departments of historical research.

Somewhat to the surprise of many peace-loving, large-minded Christians, the action of the New York Presbytery against Prof. Briggs of Union Seminary, has taken the final form of an ecclesiastical trial for heresy. The date of the hearing is set for Nov. 4th. One of the strange features of the movement is, that the vote which determined upon the trial, was caused by the laymen of the Presbytery, the majority of clergymen voting against judicial procedure. Moreover, the ballot calling for the trial was only 64, as against 62 opposed, and it would seem to be a somewhat hazardous thing for the denomination to proceed on the face of such a division of judgment, if not of belief. The list of specified charges against Prof. Briggs has been widely published. Some of them fall definitely within the sphere of this magazine, e. g., the charge that his statements in "regard to the Holy Scriptures cannot be reconciled with the doctrine of the true and full inspiration of those Scriptures as the 'Word of God written ;'" also that "he asserts that Moses is not the author of the Pentateuch, and that Isaiah is not the author of half of the book which bears his name ;" also that "he teaches that predictive prophecy has been reversed by history, and that much of it has not and never can be fulfilled." The examination of these points of belief, some of them trivial it must be confessed, to see whether the maintenance of them is heresy, will be exceedingly interesting and important. The literature of the trial will be eagerly sought and considered by Bible students everywhere. It is greatly to be hoped that good may come from this shameful partisan warfare in the form of a more truthful, exalted, and reasonable view of the biblical literature, and a larger conception of what is essential to orthodoxy in the case of the earnest and scholarly investigator and teacher of the Scripture.

In Dr. Delitzsch's book which has but recently appeared, embodying his lectures on Messianic Prophecy are some remarks on the phenomena presented by the second part of Isaiah (chapters 40-66). He says that "if Isaiah who was called in the year of Uzziah's death were the author of these addresses, the Babylonian exile would not be his actual but his ideal present." It is true that Isaiah "participated essentially" in this book of consolation for the exiles. The author is a prophet of his school; by birth equal with the master in spirit and gifts. We find Jeremiah's ideas reproduced with an Isaianic stamp. But may not Jeremiah have been reproducing Isaiah's thought? Delitzsch's rejects Isaiah's priority for two reasons. (1) If we

hold that Isaiah is the author of 40-66, we must maintain a phenomenon which otherwise is without a parallel in the prophetic literature, for elsewhere it is always peculiar to prophecy that it goes out from the present, and does not transport itself to the future, without returning to the ground of its own contemporary history; but Isaiah would live and act, here in the exile, and address the exiles through twenty-seven chapters, without coming back from his ideal to his actual present. (2) The divinely ordered progressive instruction in the recognition and achievement of salvation, which the Scriptures reveal to us, demands the origin of these addresses under the impulses given by the exile. Zephaniah, Habakkuk, Jeremiah and Ezekiel would represent an incomprehensible retrogression if the author of Isaiah 40-66 were not younger than Jeremiah, younger even than Ezekiel, and did not have the last third of the exile as his historical station. Delitzsch acknowledges that it is incomprehensible how he should have remained anonymous and his name be covered by that of Isaiah, but he declares that these things must be allowed in order to escape the most incomprehensible thing of all, that it is one and the same prophet to whom we are indebted for the image of the second David in Isaiah 7-11 and the image of the Servant of Jehovah in 40-66. It was given to the second Isaiah who was born in the exile to lead the Messianic proclamation into a new path.

The plans for a new translation of the Bible, which Prof. Paul Haupt, head of the Semitic Department of Johns Hopkins University, has long been maturing, are now announced. He has just returned from a conference concerning it with eminent English and German scholars in London and Berlin. The great work will probably require some three years for its completion. In this translation are to be included not only the Old and New Testament, but also the Apocrypha and the Pseudepigraphs, including the four Esdras and the Psalms of Solomon. Each of the thirty-six books will be assigned a competent scholar, and the translation will be accompanied by explanatory notes and pictorial representations. It is expected that the Old Testament will occupy two volumes of a thousand pages each, and the whole work will include six volumes. Though the whole project is from an American point of view, and is to be brought about under American auspices, its character is to be international. The hexateuchal portion will be in the hands of English scholars, among whom are Prof. Driver of Oxford, and Prof. Cheyne; C. G. Montefiore and I. Abrahams, editors of the *Jewish Quarterly Review*; and Russell Martineau of the British Museum. Following are the American scholars who have been invited to contribute; Prof. C. H. Toy of Cambridge, author of *Christianity and Judaism*; Profs. Chas. A. Briggs and Francis Brown, of Union Theological Seminary, New York; Dr. W. H. Ward, of the New York *Independent*; Prof. E. L. Curtis, the archeologist, now occupying the chair of Hebrew in Yale Divinity School, New Haven; and Pres. W. R. Harper, of Chicago University. And Prof. Harper will probably share with Prof. Haupt the responsibility for the editorial management of the work. The composite character of certain books is to be set forth in a new and serviceable way. The portions belonging to the different documents are to be placed in blocks of different colors, in some cases as many as ten different colors being used, so that the reader can tell at a glance at what period the lines were compiled and from what source taken. This will be of immense advantage to the large body of students who are earnestly trying to form a sound, scholarly judgment on the hexateuchal problem.

Synopses of Important Articles.

The Authority of the Pulpit in a Time of Critical Research and Social Confusion.*—Criticism must and ought to go on, and *Christian* scholars should be the last scholars to be forbidden to inquire into the sources and ground of faith. But how are we to carry on the teaching function of the ministry steadily and confidently, without fear and without loss, under the critical investigations which involve to a greater or less degree a reconstruction of popular opinion respecting the Scriptures? (1) By utilizing those intermediate sources of authority which may have been neglected, the evidence of the Christian experience and the testimony of the church. It may prove to be greatly to our advantage if we are led by the stress of the critical controversy to a deeper appreciation of these. (2) By the true understanding and intelligent use of historical criticism as applied to the Bible. The question between the old and the new treatment of the Scriptures is primarily a question about the idea of Scripture. So that our chief concern with the results of criticism is not to reckon up the gains and losses occasioned by it at different points, but to estimate fairly the positive value of the conception of Scripture which it gives us. The real authority of the Bible does not lie in its infallibility, but in the manifest presence of God in its pages, as he is therein revealed working through individuals and nations, making known his desires and thoughts and purposes, and finally declaring himself in sacrifice. The Bible is most authoratative just where it brings God nearest. Historical criticism has already given far more than it has taken away. It has put reality in place of infallibility in the chief seat of authority. Instead of a Bible communicated by verbal inspiration, of equal authority in all places, inerrant where mistakes would naturally—almost necessarily—have been made, it is giving us a Bible communicated naturally, through men who spoke as they were moved by the Holy Ghost; who also believed and therefore spoke; who wrote of things they knew according to their knowledge, and of things transcending human knowledge according to their quickened, purified, and enlarged apprehension of the mysteries of God; who bore faithful and true witness, according to the very diversity of their personal observation and experience, to the great facts and events through which revelation culminated, before their very eyes, in the life, passion, and resurrection of Jesus Christ; and who in a simple but grand unconsciousness left their work absolutely unencumbered by any unnatural claims. I think it not too much to say that historical criticism has reopened, reproduced, reanimated the Scriptures to the mind of the church. We have been reading the Bible chiefly in the light of a communication from God, rather than of a revelation of him. For the Bible is more than so many commandments, and so many invitations, and so many promises, and so many warnings; and that something more than which the Bible is, and which it gives, is the very thing which men want most when oppressed by the sense of the mystery of the universe, or by the sense of

* By Prof. Wm. J. Tucker, in *Andover Review*, Oct. 1891, pp. 384-402, being the opening address at Andover Theological Seminary.

the mystery of their own lives. It is the true and sufficient conception of God, of God self-revealed in the Scriptures. The direction of the thought in the reading of the Bible is thus changed, and the preacher who so reads for himself will best teach by example this enlarged use of the Bible, and also make its teachings most impressive.

The latter part of Prof. Tucker's address, treating the application of Christianity to existing social conditions, while full of truth and power, do not lie within the STUDENT'S province. His words above presented in abstract are significant, ringing words. The question to-day presses more severely upon the minister who has caught the spirit of true Bible study than that of how it shall affect his pulpit work. Some say: we will wait until all is settled and approved. Then whom will you delegate to settle and approve these things? Can you conscientiously refuse to do your part of that important work? Moreover, is there no joy or crown in disseminating a better knowledge of divine truth? And as a matter of fact, things *are* essentially settled. Many matters of detail are still in dispute, but, as Prof. Tucker truly says, the results of biblical criticism are not in the form of a ledger account with each item—miracle, incident, teaching, in which debits and credits have been shifted to a greater or less degree. The result is a changed conception of the Bible as a whole—a reconstructed idea of its origin, character, contents, meaning, and significance. This new conception is already fixed and by the unanimity of the best and truest scholars it is approved. It devolves upon the ministry, both as a duty and as a privilege, to gain this for themselves, and to give it from the pulpit to those who are waiting eagerly for it in the pews and Sunday school room.

The Lex Talionis.* This law has been recently represented as legalizing private revenge, and cited as an instance of the imperfection of the Mosaic code. But this is an entire mistake. The law (Ex. 20:24; Lev. 24:19f; Deut. 19:21) by no means authorized individual retaliation, the taking of the execution of justice into one's own hands. It is given among judicial statutes, and is so to be interpreted. It declared what the authorities should impose for the prevention of criminal offenses. The law is not peculiar to the Pentateuch; it is found among the Twelve Tables of Rome, that venerable monument of early jurisprudence. Nor is it consistent with other moral precepts of the Old Testament (Ex. 23:4; Lev. 19:27f; Prov. 25:21f), which enjoin neighborly love, forbearance and forgiveness. When Christ set aside the saying, "An eye for an eye," etc., he aimed at the gross error of those who were in his own time perverting the law by giving it a private interpretation, justifying personal revenge. It was no part of Christ's object, in the Sermon on the Mount, to correct the morality of the Mosaic law; but he did seek to expose and condemn the corrupt glosses fastened upon it by his degenerate countrymen.

Evidently Dr. Gladden, to whose discussion of the Lex Talionis (in his recent book entitled, "Who Wrote the Bible?"), reference seems here to be made, takes a different view from that of Dr. Chambers concerning the provision of the Mosaic Code. Before the Law can be understood, four questions need to be answered: (1) is there anything in the text or context to indicate whether the Law was individual or judicial? (2) what does the history show as regards its observance: was it in practice interpreted judicially or privately? (3) which character is the more in consonance with the other provisions of the Mosaic Code? what was Christ's attitude toward the Mosaic Code in general, and this Law in particular? Now of these four points, the first can receive no conclusive answer, which makes an answer to the second of supreme importance in determining the character of the Law. Moreover, the fourth point receives no adequate treatment. It may be said in general, that there has been and is a strong tendency to *gospelize* (a bad word, but intelligible) the Old Testament History. Thus the natural impression which the record would make is superseded by a forced view which wrests the historical facts to conform to a mold more

* By Talbot W. Chambers, D. D., in N. Y. *Independent*, September 24, 1891.

or less Christian. It does not necessarily follow that private revenge is not Mosiac because it is unchristian. Legislative provisions which at one time are the most practical in effecting desired results may at another time be quite out of harmony or inadequate to the advanced condition of society. We greatly need to cultivate the *historic* view of Jewish history; it is only by this process that the Old Testament Scriptures can be vitalized and made to have an influence upon men.

The Inerrancy of the Original Autograph.* In the current discussion as to the quality and extensiveness of Biblical inspiration, the question has narrowed itself down to this: Was the original manuscript absolutely correct or not? It is admitted on all hands that there are errors in our current copies of Scripture, though the most radical of biblioclasts does not allege that any fundamental truth is affected by them. But the people are grasping the fact that the question touching the inerrancy of the original document is of such vital importance that it marks the divisional line between loyalty and disloyalty to the truth of God. It is quite sufficient for all practical purposes to know that the original copy of the Scriptures was thus flawless. The veracity of God is cleared in this manner, and the Scriptures are vindicated from the scandal that they merely "contain" his word. The Scriptures would not be *God's written Word* unless they were quite free from error [originally, is meant].

Truly there are many views of Biblical Inspiration, and the discussion concerning it which now abounds in the religious press, yes in the secular press as well, brings some quaint theories to the light. But it is a little surprising to find so eminent a minister as Dr. Burrell in the possession of such a theory as the above, and still more surprising to find it set forth in the columns of the *N. Y. Independent*. Could the *Independent* have really supposed that it was contributing, in the publication of the article, to the solution of this vexed problem? The agitation of the question is of the first importance. It is by such thorough discussion that truth is developed and formulated, and the church now demands a consistent, intelligent, Christian theory of Biblical Inspiration. Let every sincere effort be made, through every channel, to work out such a theory. But why should the attention be distracted by such an impossible view as Dr. Burrell holds? How does it help us, who have only errant copies of them, to hold that the originals were absolutely perfect? If inerrancy is the condition of infallibility, where is the infallible Bible for present use? How do we know what changes from the originals mar or vitiate the Scriptures now in our possession? If it was necessary that the original copies should be inerrant, and so God made them thus, why was it not equally necessary that they should be thus preserved for the Church? Surely it was not because God was not able for it, but what purpose had he in permitting the degeneration of his Word? As a matter of fact, do the Scriptures claim for themselves, even originally, to have been so absolutely perfect? Or, further, is it necessary to assume—for it can be nothing but sheer assumption—is it necessary to *assume* such absolute inerrancy in the original autographs in order to "clear God's veracity" and "vindicate the Scriptures from the scandal of merely 'containing' his word?" Is Dr. Burrell's theory of any service in this earnest search for truth? No. The avenue of approach to a true view of Biblical Inspiration runs in quite another direction, and at a higher altitude. The problem does not now call for *apriori* theories in God's defense, nor for dogmatism, nor for a spirit of strife; but for candid thought, a scholarly perspective, sincere and thorough investigation, and, permeating all, a spirit of dignity and sweet reasonableness.

Dr. Schurer on the Fourth Gospel.† I believe that the external evidence

* By David J. Burrell, D. D., in the *N. Y. Independent*, Sept. 24, 1891.

† By Prof. W. Sanday, D. D., in *Contemporary Review*, Oct. 1891, pps 529-544. Being a reply to the article entitled, "The Fourth Gospel," by Prof. Emil Schürer, D. D., in same magazine, Sept. 1891.

shows a clear balance of testimony in favor of the Johannean authorship of the Gospel. But I am willing to admit that the main battle must be fought out on the line of internal evidence. As to the lack of progression in the Messianic claim, in John's presentation, I am prepared to make one large concession: to say that the Gospel was written by St. John is not to say that it is necessarily in all points an exact representation of the facts. It was written by the Apostle toward the end of a long life. And what should we expect under such circumstances? When an old man looks back over the past, one of the first things which he is apt to lose is the sense of perspective. End and beginning draw nearer together. The facts which belong to an earlier stage of development are seen in the light which is thrown upon them by a later stage and this later interpretation affects the statement of them as history. Some such influence upon John's narrative I admit, it is in the nature of the case, but exactly the amount and character of that influence I am not prepared to state. On the other hand, the progressiveness of Messianic claim is not so far lacking as Dr. Schürer would have us think. He proceeds upon the false assumption that because we attach to the name "Messiah" a fully developed Christology, such a conception of it must have obtained from the first. It is true that Jesus of Nazareth is recognized as the Messiah by the first disciples who join him, but their first hasty and vague recognition were very different from the deliberate confession of Peter. As for the discourses, I suspect that the evangelist himself made them more explicit [than originally they were] in the announcement of Jesus' Divinity. Certain points have been selected by the Apostle for special emphasis, which would not bulk so large in the actual teaching of Jesus. Also there may very possibly be an element of *anticipation in time*, truths being put forward in the Gospel at an earlier date than that to which they really belonged. I agree also that there has been some recasting in the form of the discourses. Their literal accuracy I would not vouch for; but their foundation I fully believe to be genuine.

These are significant concessions to the adverse school of critics, made in the interest of a harmony between the supporters and deniers of the Johannean authorship of the Gospel. Dr. Schürer's article had set forth with much clearness and force the difficulties of the problem; the best that his school has been able to do for the Gospel is to make it the work of one of John's disciples, who thus used the Johannean circle of tradition and teaching after his master had passed away. Prof. Sanday is one of the staunchest defenders of the Apostolic authorship, and it is not a little interesting to observe the concessions to historical criticism which he feels it necessary to make. Perhaps it suggests a reconstruction, on the part of some, of their present conception of the origin and character of the Fourth Gospel. The discussion concerning it is still vigorous, and the results cannot yet be announced. Prof. Sanday is now delivering at Oxford a series of lectures on the "Present Position of the Johannean Question," which will elaborate his view, and which will doubtless soon be accessible to the general public.

Book Notices.

A Commentary on The Revelation.

The Cambridge Bible for Schools and Colleges. The Revelation of St. John the Divine: With Notes and Introduction. By the late Rev. William Henry Simcox. New York: MacMillan and Co. Pp. LX., 174. Price 75 cts.

At last we have a commentary on Revelation reasonable in matter and price, fresh, broad, scholarly, free from crotchets, and positive without narrowness, dogmatism or vituperation. The regret, already expressed by many, is intensified by the appearance of this book that the biblical world has so early lost by death the presence and work of this competent scholar. Sixty pages of Introduction furnish a very complete presentation of the general problems of the book. Chapter I. on the Authorship and Canonicity of the Revelation, maintains the canonicity and, after a careful examination of the arguments against the authorship by John the apostle, rejects all but that from style and allows that even this may be set aside if sufficient time can be shown to intervene between the composition of the Revelation and that of the Gospel. In Chapter II. therefore, he takes up the question of date and place of composition. The latter is recognized to be Patmos. After a thorough résumé of the tradition as to the date and a study of the internal evidence, the evidence of Irenæus in favor of the late date is set aside and the conclusion is that "the most probable view seems to be, that the Revelation was written by the Apostle John, at some time between the death of Nero in June A. D. 68, and the capture of Jerusalem in August A. D. 70." Principles of Interpretation occupy Chapter III. This chapter is not so clear as it might have been made but the general position of the writer is that there is truth but not the whole truth in each of the great systems of interpretation the "præterist," the "futurist" and the "continuous historical" or "resumptive." The book must have been more or less intelligible to its first readers; yet its pictures and visions have no complete and adequate counterpart in the history of those times—but await a complete fulfilment; and that fulfilment is to be preceded by certain events which occur in the history of the world and occur repeatedly. But the "continuous historical" scheme is regarded as a failure in its attempt to make out its detailed scheme, and the identification of Antichrist with the Papacy is emphatically denied from the testimony of both Scripture and history. Chapter IV. completes the Introduction with an Analysis.

The main body of the commentary follows, succeeded by an Appendix of thirty pages embodying three *excursus*. The first considers the question whether the "angels of the churches" are bishops or guardian angels, and leans to the latter view. The significance of the angelic element and of the four living creatures is also discussed. The second is concerned with the Heresies controverted in the Revelation and finds in the absence of references to the doctrines opposed in the Gospel evidence for an early date. The third "excursus" is by far the most important as well as the longest, being an elab-

orate examination of Vischer's recent theory of the Composition of the Apocalypse so highly commended by Professor Harnack. Mr. Simcox while recognizing the plausibility of the theory and the difficulties which it succeeds in explaining, cannot find sufficient evidence in its favor to warrant its acceptance. In the commentary Mr. Simcox seems to want to be impartial and desirous simply to get at the sense of the passage under consideration without regard to theological presuppositions. Thus he maintains the literal interpretation of the millenium passage, regarding any other view as exposed to insuperable exegetical difficulties and adding, "if the true sense be *not* the literal one, it is safest to regard it as being as yet undiscovered." The "woman" of chapter 12 is the Jewish church. The beast "the eighth and is of the seven," is Domitian.

There is much to commend in this book. There are some things also which are defective. We have already noticed a want of clearness in the discussion and the same appears in the interpretations. Various views are suggested but no definite grounds are given for decision and the student is left in uncertainty not merely as to the writer's view but as to the facts in the case. The other chief defect is a failure to give due weight to the symbolic character of the book, and to recognize a unity, whether original or artificial, in the course of thought. Perhaps, however, the reader and student may be thankful to meet with a commentator on the Revelation who is *not* provided with a ready-made scheme of interpretation, *not* cock-sure of every hard passage, *not* so desirous of making a clear and strong impression as of getting at the truth, and willing to be uncertain where the light is dim.

Historical Criticism and the Gospels.

Gospel-Criticism and Historical Christianity: a Study of the Gospels and of the History of the Gospel-Canon during the Second Century, with a consideration of the results of Modern Criticism. By Orello Cone, D. D. New York: G. P. Putnam's Sons. Pp. 365. Price \$1.75.

This book is addressed "to the believers who fear criticism and to the unbelievers who appeal to it," and the endeavor is to persuade both parties to see that the extremes at which they stand are equally wrong. True criticism, criticism in its final and settled issues, is a defender of the essentially historical character of Christianity. However readers may agree with the positive statements of the author upon disputed questions, they may be duly grateful for this conspectus of the course of investigation into the canon, genuineness and authenticity of the Gospels. It is difficult to avoid expressions of individual opinion when one is dealing with such themes and also to be willing to confine oneself rigorously within the bounds of one's chosen field of discussion, but the writer has emphasized rather too vigorously his radical views and permitted himself to range through the realm of exegetical and dogmatic theology. He admits possible Johannine material in the Fourth Gospel but denies its authorship to the apostle John. It is concluded that there are statements attributed to Jesus in the Gospels which it is impossible that he ever uttered, especially all the material about the second coming which is the product of the Jewish consciousness of the time. The hermeneutical method of the evangelists is impliedly beneath contempt. On the whole the Gospels are "unique productions of love and legend," in general not unhistorical and yet not history, containing legends, discrepancies, contradictions, "unhistorical elements of various kinds." These are the main positions of the book on critical questions.

There is a good measure of honest and valuable work put into the book. Particularly helpful is the discussion of the Synoptic problem. The chapter on the Canon is also clear, scholarly and unbiased in the main, the treatment of the Diatessaron of Tatian being the only thing not up to the times and quite inadequate. If only the writer were not so heartily in sympathy with radical German criticism and were not so given to characterizing conservative arguments as "trivial" and "absurd," his book would have a chance of doing more good among the men who most need the information it contains. As it stands, however, while it strikes a higher note than Dr. Martineau's recent critical (?) discussions, we fear it is neither unpartisan enough nor sufficiently warm with the evangelical spirit to help either the believers who fear criticism or the unbelievers who appeal to it. Yet that any one may decide for himself, the following representative passage may be quoted: "Criticism appears . . . to contribute to the confirmation of historical Christianity. . . . It must be acknowledged that if by historical Christianity is meant . . . such doctrines as the infallibility of the records, original sin, total depravity, the Trinity, imputed righteousness, a vicarious atonement, and endless punishment, then so far criticism is unfriendly to it. If, however, it means that Jesus of Nazareth lived; that he was a personality of unsurpassed moral and spiritual greatness; that he taught a morality and religion founded upon the doctrine that God is the Father of men, and all men are brothers, the central practical precept of which was love to God and man; that he lived a blameless, worshipful life of consecration and service in which his great teachings were eminently illustrated; that he performed some works which in his age were regarded as wonders; that after an amazing and brilliant career of a few months in Galilee he was crucified at Jerusalem; and that he was thereupon in some way manifested to those who had loved and followed him as victorious over death; if these are the essential contents of historical Christianity, then it finds in criticism . . . a helpful ally." (pp. 343, 344).

Latest Views in three Sciences.

Epitomes of three Sciences. Comparative Philology, Psychology and Old Testament History. By H. Oldenberg, J. Jastrow and C. H. Cornill. Chicago: The Open Court Pub. Co., Pp. 139. Price .75 cts.

This collection of three essays by investigators in the realms of which they write is of unusual interest to the student who may desire to keep abreast of the progress of investigation. While Professor Jastrow's contribution to the recent history and present condition of Psychological science is instructive and important, it is to the work of Profs. Oldenberg and Cornill that readers of the *STUDENT* will turn with more immediate interest. The former has described the recent discoveries in Sanskrit fields, particularly the work on the Rig Veda and its importance for our knowledge of ancient Indian religion. The essay of Cornill is entitled "Rise of the People of Israel." The writer has chosen the earliest period of Israelitish history to exhibit in the actual processes the science of historical criticism, its principles and results. The standpoint is that of an advanced critic and it will be noticed with surprise that Prof. Cornill unites with the keenest critical and scientific activity a firm adherence to the doctrines of evangelical Christianity. His preface which explains his religious and scientific standpoint is most modestly and yet uncompromisingly written. This book as a whole is exceedingly valuable and students will find in it what they might spend days in searching for elsewhere.

New Testament Theology.

Biblical Theology of the New Testament. By Revere Franklin Weidner, Doctor and Professor of Theology. 2 Vols. New York and Chicago: F. H. Revell Company. Pp. xx., 238: viii., 351.

The excellent compends of biblical knowledge prepared by Professor Weidner are crowned by this new work which in moderate compass and with excellent judgment presents the outlines of that most important of studies, New Testament Biblical Theology. In arrangement and method it follows Weiss' masterly treatise, though the author does not accept in their entirety Weiss' critical views or some of his theological eccentricities. The first volume includes the Teachings of Jesus and the Petrine Teaching which embraces that of James. The second volume presents the Pauline and Johannine Teaching. The work is broken up into short sections, each concluded with a summary of contents and analysis, thus facilitating the use of the book for students. A list of authorities and indices of subjects and texts, clear, large type and neat binding, assist in making the volumes the ideal compend of New Testament Theology for busy ministers and students.

General Notes and Notices.

The professorship of New Testament Literature and Greek Exegesis in the Presbyterian Theological Seminary at Omaha, Neb., has been accepted by the Rev. Dr. M. B. Lowrie. Dr. Lowrie is especially well fitted for this important work not only because of his work in the New Testament field but by reason of his studies in Hebrew and the Old Testament. He has been a friend and helper of the work represented by the STUDENT from its earliest beginnings.

Professor Archibald Duff is preparing a book for publication which promises to be most helpful to biblical students in England and America. Its title is "Old Testament Theology; or the history of the Hebrew Religion from the year 800 B. C." The first volume extending to the year 640 B. C. is about ready. Other volumes bringing the history down to the beginning of the Christian era are well under way. Professor Duff is well abreast of modern biblical scholarship and his book will, no doubt, satisfactorily meet the needs of many students.

THE AMERICAN INSTITUTE OF SACRED
LITERATURE.

A report of the work of the Institute for the past year will appear in the next number of the STUDENT. In the meantime, it will be well to take a look forward over the field which we hope to cover more effectually in the year which is to come. The work has now at least one (in some very many) representatives in every State and Territory in the Union and in every Province in Canada. It counts examiners and students (although comparatively few in number) in Mexico, China, India, Syria, Japan, South Africa, Australia, England, Ireland, Wales, Scotland, South America and the West Indies. A special effort has been made in the past month to acquaint the missionaries in foreign lands with the plan of individual correspondence study of the Bible. Such a means of keeping in touch with the current of thought on Biblical subjects would be a rare boon to many who have been for years separated from civilization and the educating influences which are dear to them. It would seem that the great distance from us of Asiatic and African States would render correspondence study impracticable, but this is not the case. It is possible to keep the student supplied with studies ahead in sufficient number to keep him always with material for work. The criticisms upon his past lessons cannot of course reach him in time to be of avail in the work immediately following. But the method is so simple that there is little or no danger of his falling into error.

The Correspondence Courses offered for the coming year are, in the language department, the usual four in Hebrew, two in New Testament Greek, one in Aramaic and one in Arabic. In the English Bible five courses are offered as follows:—The Life of Christ based on the Gospel of Luke, the Gospel of John, the Life of Christ based on the four gospels, Old Testament History from Samuel to Solomon, and the History of the Founding of the Christian Church as recorded in the New Testament. The last course named will be ready January 1st. Centering in the events recorded in the Book of Acts, it will cover in addition to these the entire New Testament exclusive of the four gospels. It will give to the student as complete and comprehensive a knowledge of the first years of the Christian Church as can be found in the Sacred Writings.

A new feature of the Institute work this year will be the publication of a series of pamphlets of interest to Bible students. These will be sold at a nominal price and will be distributed as widely as possible. These publications will be of a character to arouse a wider interest in Bible study. They will represent the thought of leading scholars. They will be more or less popular in their nature. They are intended not for the use of scholars but for the people. The first of this series will be issued very soon. Its title will be "Why Should we Study the Bible?" It is in substance the same as the address upon that subject delivered by Prof. Harper at the convention of the Baptist Young People in Chicago in July. Others will follow at intervals of two or three months. Through these pamphlets many valuable thoughts

upon Biblical topics of current interest will be preserved from the speedy burial which is the fate of lectures and magazine articles.

The Enrollment of Bible Clubs goes steadily on. The number has tripled during the past year and it bids fair to triple again before the end of the coming year. If twenty-four hours pass without bringing the report of a new club, the workers at the Headquarters feel like echoing the words of the Emperor Titus who said when during the day he had done no good deed, "My friends, I have lost a day." The great question now is not "How can we bring the young people into these clubs," but "How shall we handle all that come?" The tuition fees, although large enough from the student's standpoint, are entirely inadequate to meet the expenses of the central office. Very little else can be relied upon as a steady source of income, and the Institute therefore finds itself often uncertain where to turn for necessary funds. Many kind friends have come to its rescue in times past, and at other critical moments a welcome mail has brought a small endowment, or a number of tuition fees, to bridge the chasm. It is a missionary work and must go on through *every difficulty*. No thought of abandoning the project has ever been entertained for an instant. As the students increase in number the work will necessarily not increase in so great proportion and it is therefore hoped that the Institution will gradually become more nearly self-supporting. Meantime it is bringing to thousands of people a new knowledge of the Bible.

A few words from several of these students will be of interest and will show their attitude. A Maryland minister writes: "You may quote me as saying that my work with you so far has been the most delightful in its methods and results that I have ever undertaken." A Massachusetts student says: "If I could adequately set forth what I have gained, I might bring in others." A Missionary from Japan sends with his last papers in Hebrew an appreciative message: "I now send in my last two papers in the 'Hebrew Intermediate,' with great satisfaction in the results gained from the pursuit of the course. As all know who try it, Hebrew has a very different and far more interesting aspect when pursued by your method than under that familiar to many at the Theological Seminaries."

A few words to Special Examiners may not be amiss here. (1.) More examiners are needed—thousands more. What can you do to secure them for the work? (2.) If you have not formed a group to try the examination in January, now is the time to make another effort. The young people are laying their plans for the winter. They are fresh and strong, and are now ready to undertake what will soon seem to them impossible when they are in the rush of winter engagements. Three months yet remain before the date of the examination,—ample time in which to prepare if the matter is taken up at once. *One* candidate is worth striving for. *One* student this year means *ten* next year. Make one more trial before giving up the plan.

Current Old Testament Literature.

American and Foreign Publications.

213. *De bibliorum sacrorum Vulgatae editionis graecitate.* By G. A. Saalfeld, Quedlinburg: Vieweg. m. 7.50.
214. *Die deutsche Bibelübersetzung d. Mittelalters.* 2. Th.: 2.—14. Uebersetzungszweig. By W. Walther. Braunschweig; Wollermann. 8. m.
215. *Stories from the lives of Moses and Joshua.* By J. Johnson. With 31 illustrations. London: Tract Soc. 2s. 6d.
216. *La Bible. Traduction nouvelle d'après les textes hébreu et grec par E. Ledrain.* T. 7: Oeuvres morales et lyriques. 1: *Cantique des cantiques, Ecclésiaste, Proverbes, Sapience, Ecclésiastique, Ruth, Esther, Tobie, Judith.* Paris: lib. Lemerre. 7fr. 50.
217. *Die Bibel. Ihre Autorität, ihr Inhalt u. ihr Wert.* By P. Vallotton. Mit Autoris. aus dem Franz. v. W. Müller. Gotha: F. A. Perthes. 6.—
218. *The Interpreter with his Bible.* By A. E. Waffle. New York: Randolph.
219. *Die Entstehung d. alttestamentlichen Kanons. Historischkrit. Untersuchg.* By G. Wildeboer. Gotha: F. A. Perthes. m. 3.60.
220. *Vorträge üb. die Offenbarung Gottes aus alttestamentlichem Boden m. steter Berücksicht. der kritischen Forschung.* By A. Bender. Gütersloh; Bertelsmann. 3.
221. *Die Lehre v. der Theopneustie.* By W. Koelling. Breslau: Dülfer. m. 7.50.
222. *Historical Evidences of the Old Testament.* New York: The American Tract Society. \$1.00.
223. *Steinschrift u. Bibelwort.* By H. Brugsch. Berlin: Allg. Verein f. deutsche Literatur. m. 5.

224. *Buried cities and Bible countries.* By G. St. Clair. London: Paul. 7s. 6d.
225. *Idolatry. Its origin and development from the testimony of Holy Scripture and profane history.* By Sarah Sharp, with a preface by Rev. W. M. H. Milner. London: Hodder. 1s. 6d.
226. *Les Symboles, les Emblèmes et les Accessoires du culte chez les Annamites. Notes d'ethnographie religieuse.* By G. Dumoutier. Paris: Leroux.

Articles and Reviews.

227. *The Present State of the Old Testament Study.* In the London Quar. Review, July 1891.
228. *Ethical Vindication of the Pentateuch. I.* By H. Hayman, D. D., in the Independent, Aug. 20, 1891.
229. *I. Kings X. 22.* By T. K. Cheyne, in The Expositor, 1891, June.
230. *Cheyne's Bampton Lectures on the Psalter.* Rev. in the Athenaeum, Aug. 1, 1891.
231. *Merodach Baladan.* By T. H. Burdley, in the Theo. Monthly, Aug. 1891.
232. *Immanuel—Prediction, Content, Fulfilment.* [Isaiah viii. etc.] By Prof. W. W. Martin, in Meth. Rev., Sept.—Oct. 1891.
233. *Du rôle social des Prophètes. II. Esaïe.* By X. Koenig, in Revue du christianisme pratique IV. 3, mai 1891.
234. *A Paraphrastic Analysis of Hosea.* By M. E. W. Johnson, in the Theo. Monthly, Aug. 1891.
235. *The Oriental Jews.* By Major C. R. Conder, in the Scottish Rev., July 1891.
236. *A Psychological Principle in Revelation.* By Rev. J. W. E. Bowen, in Meth. Rev. Sept.—Oct. 1891.

Current New Testament Literature.

American and Foreign Publications.

237. *On a Fresh Revision of the English New Testament.* By the late Bishop Joseph Barber Lightfoot, D. D., D. C. L., LL. D. Reprinted with an additional Appendix on the last petition of the Lord's Prayer. New York: Macmillan and Co. \$2.00.
238. *Plain commentary on the first gospel.* By an Agnostic. London: Williams and N. 14s.
239. *The Gospel of St. John.* By M. Dods. 2 vols. Vol. 1. London: Hodder. 7s. 6d.
240. *Vie de Jésus—Christ. Avec carte.* By A. J. Fava. Grenoble: impr. Baratier et Dardelet. Paris: lib. Bloud et Barral.
241. *Der geschichtliche Christus. Vorbereitung u. Erfüllung.* By H. Ziegler. 5 Vorträge. 3. Aufl. Glogau: Flemming. 1.80. m.
242. *Gleichnisse, die, vom Himmelreich od. die Unsterblichkeitslehre Jesu, im Lichte der Aussprüche der heil. Schrift betrachtet u. erklärt.* v. e. Bibelforscher. Bayreuth: Giessel. 2. m
243. *Paul's Address to the Athenians viewed in relation to modern thought.* By W. Adamson. Glasgow: Morison. 2s.
244. *Die unechtheit d. galaterbriefes. Ein beitrag zu e. krit. geschichte d. urchristentums.* By J. Friedrich. Halle: Kaemmerer and Co. m. 1.20.
245. *Hand-Commentar zum Neuen Testament, bearb. v. H. J. Holtzmann, R. A. Lipsius, P. W. Schmiedel, H. v. Soden. Die Briefe an die Theffalonicher u. an die Korinther.* Bearb. v. P. W. Schmiedel. 2. Halfte. Freiburg: J. C. B. Mohr, 1891. 3.20. m.
246. *Erklärung d. Briefes Pauli an die Epheser, nebst Anmerkgn. zum Brief Pauli an die Kolosser.* By J. T. Beck. Hrsg. v. J. Lindenmeyer. Gütersloh: Bertelsmann. m. 3.60.
247. *Die Anbetung des Herrn bei Paulus.* By A. Seeberg. Leipzig: Deichert Nachf. m. —.80.
248. *The general epistles of SS. James, Peter, John, and Jude. With notes, critical and practical.* By M. F. Sadler. London: Bell and S. 6s.
249. *Jesus, the Living One. A historical study of John's three visions.* By Rev. A. White, Ph. D. Richmond, Va.: Presb. Pub. Comm.
250. *Biblical Theology of the New Testament.* By R. F. Weidner. Vol. 2. New York: Revell. \$1.50.
251. *Historical Evidences of the New Testament.* New York: Am. Tract Soc. \$1.00.
252. *Life in Palestine when Jesus lived: a short hand-book to the Synoptical Gospels.* By J. E. Carpenter. 3rd edit. London: Sunday School Association. 1s.
253. *Studia Biblica et Ecclesiastica. Essays chiefly on Biblical and patristic criticism by members of the University of Oxford.* Vol. 3 with facsimiles. London: Frowde.

Articles and Reviews.

254. *The Gospel according to Mark.* By Rev. Dr. F. M. Bristol, in Meth. Rev. Sept.—Oct. 1891.
255. *Studies in the Gospel of John.* By Professor A. Spaeth, in Luth. Church Rev., July 1891.
256. *The Second Petition* ["Thy Kingdom Come"]. By Geissinger, in Luth. Church Rev., July 1891.
257. *The Story of the Resurrection of the Christ.* By Rev. Wm. Jones, in Meth. Rev. Sept.—Oct. 1891.
258. *Der heilige Paulus. Eine Charakterstudie aus der American Ecclesiastical Review.* By J. Mofer, in Der Katholik 1891, Jun.
259. *St. Paul and the Roman Law.* By W. E. Ball, LL. D., in the Contemp. Rev., Aug. 1891.
260. *Jak. 2: 14-20 erklärt.* By G. Schwarz, in Theol. Stud. u. Krit. 1891, 4.
261. *The Kingdom of God.* By Rev. B. F. Crary, in Meth. Rev., Sept.—Oct. 1891.
262. *La langue parlée par Jésus et par les Apôtres.* By D. L. J., in Revue bénédictine 1891, 3, 4, 5.
263. *Die Sklavenfrage im Neuen Testament.* By Keppler, in Theol. Quartalschr. 1891, 2.
264. *Christianisme et Bouddhisme à propos de quelques travaux contemporains.* By L. Leblois, in Revue de l'hist. des religions 1891, mai—juni.

THE

Old and New Testament Student

VOL. XIII.

DECEMBER, 1891.

NO. 6.

A CHRISTIAN minister and a Jewish rabbi were recently discussing in a friendly way their respective religious beliefs. The discussion soon led to a consideration of the chief and vital difference: the Old Testament Messianic predictions and their fulfilment in Jesus of Nazareth. "You certainly admit," said the former, "that the Old Testament contains a series of increasingly explicit predictions concerning a personal Messiah?" The latter, who had the greater part of the Hebrew Bible at his tongue's end, replied, "I do not find them there." Greatly astonished, the minister exclaimed, "You certainly do not mean to say that we Christians read all these predictions into the Old Testament?" With the utmost suavity the rabbi said, "You will pardon me, but that is precisely what I mean to say." This incident is not related for the purpose of showing how "until this very day at the reading of the Old Covenant the same veil remaineth unlifted" that in Paul's day obscured the Jewish perception of the prophetic contents of their Holy Scriptures; but for the purpose of illustrating the inherent obscurity of Messianic prophecy in its narrower application to an ideal theocratic king. Instead of attributing the rabbi's inability to wilful and invincible prejudices, may it not be more reasonable to inquire if it does not find a measure of justification in the very nature of these predictions?

DID those to whom the Messianic prophecies were addressed perceive in them clear and explicit references, beyond the immediate historical occasion, to a personal Messiah in any such sense as do those who now accept their New Testament interpretation? The question is not, what do

these prophecies mean to us in the light which now falls on them from the entire course of Old Testament history and from their fulfilment in Christ, but what did they mean to the prophets and to their contemporaries? May we assume that there was graciously given to them an esoteric interpretation that does not lie upon the surface of the words, in consequence of which the faith of the Old Testament believers was not far behind that of their New Testament followers in apprehending the fundamental truths concerning the person and work of Christ? Here the modern critical interpretation of prophecy comes into direct conflict with the old. The old theology had grasped the idea of several stages in the work of redemption, of successive covenants and dispensations; but it had not grasped the idea of law, of an organic development in the history of revelation; for the working out of this idea is of comparatively recent date even in secular history. Hence it was unable to perceive that the Light which lighteth every man, although it was eternal and archetypal, had not always shone with the same brightness as now. Prophetic voices sounded through the long dark night preceding the sunrise, but we listen in vain for one clear unmistakable description of Christ's real nature and work. Looking back at these predictions in the light of their fulfilment, the ultimate reference to him is in most instances sufficiently clear; in some, however, it seems so arbitrary that no modern interpreter, in the absence of apostolic precedent, would have ventured to have given them a Messianic import. If the application seems precarious subsequent to the fulfilment, it may safely be assumed that originally the words had no Messianic import whatever. A scientific interpreter of prophecy must never lose sight of the cardinal principle that "what can be recognized only in the time of fulfilment is precisely that which is not contained in the prophecy itself." The interpretation must include only what was more or less clearly present to the prophet's consciousness. Any meaning larger than that which is admitted by the plain sense of the words and which must be read into them from the point of view of the fulfilment, however consistent with the goal of God's gracious revelation, is clearly illegitimate.

Criticism endeavors, moreover, to discover in each Messianic prediction an immediate reference to some of the historical circumstances in which it was spoken. In order to have possessed any direct value it must have addressed itself to the hopes or fears of those who heard it. Such a phenomenon as a prophet, in the face of impending national disasters, seeking to inspire confidence by appealing to an event yet seven centuries in the future, is simply inconceivable. Such another phenomenon as that of a prophet being transported in spirit away from his own age into a totally different religious and political environment for the purpose of comforting generations yet unborn, finds no support except in the traditional authorship of Isaiah 40-66, a passage which, had it stood alone, no one would ever have thought of removing from the period of the exile. It may not be possible in every instance to determine the original historical reference, but this does not prove that none such existed.

THAT this reference to some object above the prophet's horizon did not exhaust the content of the prophecy must in most cases have been clear to the prophet himself. Out of a narrow historical present it expands into an ideal painted in far stronger colors than would have been warranted had the fulfilment been limited to the immediate historical circumstances. It appears, furthermore, that as these alter from age to age the Messianic ideal assumes corresponding aspects. At one time it takes the form of a divine theocratic king, then of an exalted priest, then again a personification of the entire Israel, or of a "holy remnant." Critical study of these shifting ideal forms, for example of Isaiah's "Immanuel" or of "the Servant," makes it appear that in very many, the idea of an actual person, apart from the immediate subject of the prophecy, was not present in the prophet's consciousness. All this contributed greatly to the difficulty of understanding these prophecies, and of perceiving their application to him who was their ultimate goal.

The extent of this difficulty may be appreciated from the fact that Christ's own disciples who had walked and talked

with him, had heard his marvellous discourses and witnessed his stupendous miracles, failed to recognize him as the predicted Messiah until after his resurrection "beginning from Moses and all the prophets he expounded to them in all the Scriptures the things concerning himself." John the Baptist was proclaimed by Christ as the greatest of the prophets, and yet so little did the actual ministry of Jesus correspond to John's conception that in his sore perplexity he was forced to send and inquire, "Art thou he that should come, or do we look for another?" Christ's disciples and John shared the common Messianic ideas of their time—ideas that in every important detail were shaped by the Old Testament prophecies. So vague and for the most part impersonal were these, that when these earnest and God-fearing men stood in the living presence of the fulfilment, they failed to realize it until qualified by special divine illumination.

The modern Jew who rejects the Christian interpretation of these ancient oracles and refuses to see their fulfilment in Jesus of Nazareth stands to them in much the same attitude as did the contemporaries of the prophets. We may blame him for rejecting the light, but having rejected it we cannot blame him for not seeing in these prophecies more than was seen before Christ came. When we express our amazement at his not seeing what seems so clear to us, and inquire if he thinks that we are reading all these interpretations into the words of the old prophets, we need hardly be surprised when he answers, "You will pardon me, but that is precisely what I mean."

It has not infrequently been remarked—and correctly so—that rationalism and dogmatism, though by many persons regarded as constituting opposite poles of thought, are in fact generically one. Both assume that ultimate truth has been reached in some direction, and either estop all further investigation in that direction or limit such investigation to the task of discovering new arguments for the already established truth. Rationalism is indeed merely one type of dogmatism; rationalists differing from other dogmatists as other dogmatists differ among themselves as to what propositions are to

be regarded as settled beyond the possibility of further investigation. The dogma of rationalism is the needlessness—usually also the non-existence—of supernatural revelation. To this “dogma” evidence and “reason” itself have been, by some at least, sacrificed as ruthlessly as ever dogmatist of the traditional type disregarded the rights of exegesis in his zeal for his pet dogma.

Now dogmatism, whether of the rationalistic or the traditional type, everywhere objectionable, is especially so in interpretation. In the attempt to frame one's own scheme of what is true, one is perhaps justified in regarding some things as finally settled and hence to be made the basis of all further reasoning, but in interpretation in which our business is to find out another's thought, the only safe method is to surrender ourselves unreservedly to him whose thought we are studying, wholly uninfluenced by any prepossession that our author must have said this or could not have said that, because it is not what we hold to be true.

Rationalism has tended more and more to leave the ground of pure exegesis—in other words to cease to govern its interpretation of what the Scripture writers meant to say by its presuppositions of what is in itself true. No rationalist of to-day would resort to such forced expedients as those by which Semler and Paulus sought to save in some degree the authenticity of New Testament records while eliminating as far as possible the supernatural. Rationalism of to-day is not so much rationalistic interpretation as it is rationalistic criticism of the results of interpretation. Under these circumstances it is certainly pertinent to raise the question whether those of us who reject the rationalistic dogmatism have been as forward in separating our interpretation from our dogmatic prepossessions, as have the rationalistic dogmatists. It is reported on good authority that a professor who ten years ago occupied the chair of dogmatic theology in one of the leading seminaries in this country openly declared that a student must first decide what his general dogmatic position was to be and then interpret the Scripture accordingly. Probably that avowal would not be made in many schools to-day, perhaps in none. But it may be questioned

whether the general spirit of it does not to a great extent influence some of the most eminent and devout students of the Scripture that we have.

This then is the thing that we criticise—approaching the interpretation of a passage with the presupposition that its teaching when found will be in harmony with our opinions. In other words it is the assumption that that teaching when found will necessarily be within certain bounds of what we now hold as truth. And the course which instead we are now suggesting is that of approaching each question of interpretation wholly unembarassed by our own opinions of what is true, and restricting ourselves entirely to inquiring what the author meant to say. If there is to be criticism—if we must needs make our own opinion the standard of truth—let that criticism come afterwards. If we hold as does the rationalist that our own judgment is a better guide to the truth than that of the writer before us—and of course this is true of some writings and some interpreters; whether this is true as between the Scripture writer and ourselves is a question entirely distinct from the question of interpretation—then let us frankly recognize that fact. Let us then first find out what the biblical writer meant to say and then decide whether it is true. Let us not hoodwink ourselves into the thought that we are interpreting Scripture, when in fact we are merely compelling it to recite our opinion.

The modern rationalist is at least consistent. He believes that on some points he is a better judge of truth than the Scripture writer. He accordingly first finds out what the Scripture says and then decides whether it is true. If his estimate of his own wisdom is wrong, his method is nevertheless right.

The general adoption of this plan; viz,—the clear distinction between interpretation and criticism of the results of interpretation—would be an immense gain to biblical science. First, it would tend, as it has already tended, to a truer interpretation of Scripture. There are very few modern interpreters whose cast of thought is so exactly the same as

that of the biblical writers that a mingling of their opinions with the task of interpretation does not tend to the obscuration rather than the clarifying of the thoughts of the biblical writers—very few who can by assuming that the results of interpretation must necessarily fall within the fence which they have erected around their own opinions and which they designate as boundaries of the truth, more certainly and exactly determine the meaning of the biblical writer than by approaching the exegetical task wholly without prepossessions. It can hardly be doubted that the effect of all presuppositions respecting what must be the results of interpretation tends to give us on the whole a weaker, a less valuable thought than that which pure interpretation would give. No one can doubt that the pouring of the stream of the interpreter's thought into that of the biblical writer, has on the whole tended to weaken and enfeeble and impoverish it rather than the reverse.

And then the general adoption of this principle would greatly tend, as it has already tended, to uniformity in the results reached by the interpreter. The dogmatic method or the dogmatic spirit in interpretation—and we use the term now broadly enough to include all kinds of dogmatism whether orthodox or heterodox; all dogmatism is heterodox when it enters the field of interpretation,—is responsible for one-half of all the diversity of opinion respecting the interpretation of the Scripture that prevails to-day, and unwillingness to act in accordance with the plain teaching of Scripture is responsible for the other half. When men lay aside their presuppositions respecting what the Bible ought to mean and enquire only for the evidence which proves what it does mean they do not greatly differ as to what that evidence proves. We sometimes hear men say: Of course from my standpoint, I should not look at it in that way. In other words, you suffer your standpoint, i. e. your prepossession to dominate your estimate of evidence. The interpreter has no right to have any standpoint, except that of the judge weighing evidence. He must indeed be in sympathy with his author, but it must be that sympathy which leads him to surrender himself to the leading of his author, not that which compels the au-

thor to surrender to him. It is his duty to find the point of view of his writer, to sink his own thoughts in order that he may find that of his writer. Returned from the voyage of exploration he may sit down and if he believes himself competent for the task weigh and value the results of his own process. But to mix interpretation and criticism is to make one's own opinion the measure of that of the biblical writer. Strangely enough this seems to some people a reverent way of treating the Bible. In truth it would not be decently respectful to a contemporary, and is as far as possible from being reverent toward any writer.

Finally, the adoption of this plan would make it possible to face more squarely than we do now that central question of Biblical Criticism—What is the Bible? What weight are we to give to its opinions? Is it for us an authority or a suggestion? If we fear to face the question it would be well for us to go on mixing up interpretation and criticism. If it is well for the world generally to look that question squarely in the face, then we can hasten that consummation by clearly distinguishing between interpretation and dogma, and keeping each in its own sphere.



Prof. LLEWELYN JOAN EVANS, D. D., LL. D., of CINCINNATI, O.

AMERICAN NEW TESTAMENT SCHOLARS:
LLEWELYN JOAN EVANS, D. D., LL. D.

By Prof. ARTHUR C. MCGIFFERT,
Cincinnati, O.

Llewelyn Joan Evans, D. D., LL. D., Professor of New Testament Greek and Exegesis in Lane Theological Seminary, Cincinnati, was born at Trenddyn, near Wold, North Wales, June 27, 1833.

Both of his grandfathers, the one as a clergyman, the other as a ruling elder in the Welsh Presbyterian church, were long leaders of religious thought in Wales, and did much to modify the original Calvinism of the church to which they belonged. His maternal grandfather, Roberts, was a man of marked poetical talent and was the author of many well known Welsh hymns. His paternal grandfather, though not a clergyman, was a theological writer of considerable note. Prof. Evans' mother possessed her father's poetical temperament and talent and was a woman of rare intellectual gifts and attainments. His father was a clergyman in the Welsh Presbyterian church and a man of acknowledged ability, but owing to his retiring disposition he possessed less influence than his own father and his wife's father had enjoyed.

Early in the Fifties the family removed to this country and the father became pastor of the Welsh church in Racine, Wisconsin. While still in Wales the subject of this sketch attended college at Bala, giving promise even at that early day of a brilliant career. He was noted among his acquaintances both for intellectual ability and for oratorical powers and was often heard on public platforms while still but a boy. Removed to Wisconsin he continued his studies at Racine college, graduating there with the degree of B. S. in 1854 and of B. A. in 1856. Soon after his graduation he was elected a member of the Wisconsin legislature, but after serving for a few months he went to Cincinnati and connected

himself with the editorial corps of one of the local dailies. Within a short time he made up his mind that the path of duty for him lay in the line of the Christian ministry and he therefore entered Lane Seminary, graduating thence in 1860. Immediately upon his graduation he became pastor of the Seminary church, and three years later professor of Church History in the same institution. In 1869 he was transferred to the chair of Biblical Literature and Exegesis and for four years taught both Hebrew and Greek, being relieved of the latter in 1871 by the creation of a new professorship of New Testament Greek and exegesis. In 1875, after the death of Prof. Thomas, the first incumbent of the new chair, Prof. Evans succeeded him, and has thus been for sixteen years in his present position. Since the death of Dr. Henry Smith in 1879 he has been the senior member of the faculty.

That the Bible should be the subject of Prof. Evans' life-work was foreshadowed in his early training. As is well known the Welsh Christians are peculiarly diligent in the study of the Word of God and in his family the attention given to that study was unusual even for that place and time. During his boyhood his talented and devout mother gave an hour of every day to the instruction of her children on religious subjects, and especially in the Scriptures. The result of it was that even as a boy Dr. Evans was "mighty in the Scriptures" and in a youthful way was already something of a commentator and sermonizer.

As Lane Seminary pastor from 1860-'63 he produced a profound impression. There are many that still remember the power and the charm of his earliest sermons in which his profound religious insight and his fine literary talent were already marked. He has always been one of the most fascinating and inspiring of preachers, and that not by virtue of voice or presence, but by reason of his clear apprehension of spiritual truth and his thorough sympathy with it, coupled with his marvelous power of giving that truth adequate expression. The regret is very deep and widespread especially among those who knew him best and heard him oftenest that of late years owing to poor health his voice has not been heard in the pulpit.

But it is as a teacher that Prof. Evans has done his greatest work and left his deepest impress. His rare scholarship, his keen insight and broad outlook, his logical grasp and his literary genius, unite with his personal qualities to make him one of the most fascinating and inspiring of instructors. The universal and enthusiastic affection and admiration of his students are the best testimony to his power. As it was not my privilege to enjoy the benefits of his instruction I have asked one of his pupils to write me his impressions of Dr. Evans as a teacher. I cannot do better than to quote a few sentences from his letter;

“I find it to be less easy than I thought to write out even the brief notes you ask of me concerning Dr. Evans. Even at the best I leave the life out, and in Dr. Evans more than in most men, it is what he is rather than what he does or says that is the man. The student at first glance is liable to underestimate Dr. Evans. In the broad, thoughtful brow and level abstracted gaze he reads good warrant for the professor's reputation among his students for almost omniscience, but fails to see that personal charm on which all Dr. Evans' pupils love to dwell. But let some student come forward in those few moments which precede the opening of the recitation to ask some question or state some difficulty, and the professor's face lights up with such a cordial smile, there is such an unaffected warmth and candor in his whole manner, that one understands at once a part of his great power over his students.” “He enters always into the student's difficulty whatever it may be, he seems to place himself at the questioner's standpoint, and as a result none who comes to him with a perplexity goes away unhelped.”⁶

“In the class room the professor's vast scholarship makes luminous every least detail of the work in hand. If the term's work be on an epistle of Paul the surroundings are re-created. Land, people and time we learn to know with him. That great thought-atmosphere, through appreciation of which alone can a true prospective of the past be obtained, we enter and appreciate with him. Chiefest of the services which he renders us is that we learn to know the writer whom we are reading. So thoroughly does he know and love

Paul's form of thought and expression that it sometimes seems to us that thus might Paul himself comment on and make clear his own writings."

"But if in noting the rigidity of Paul's logic and the accuracy of his intellectual processes Dr. Evans is luminous, in noting the scope of his doctrine, and even more, when in some swift apostrophe or appeal the man Paul stands before and above his logic, the exposition becomes alive. Then notebooks are pushed aside and we can only listen. No pen can follow the swiftness of that utterance and no sentence dare be missed. Each new one is a new phase of the truth. The thought does not fit itself to a formula which the student may learn and repeat *ipsissima verba*, but forms a picture in the memory which is a perpetual surprise in its constant vitality and suggestiveness."

"So the student's impression of Dr. Evans is that he is the simplest, kindest, clearest, purest of men, royally gifted; and he is at the same time so grandly modest and unassuming that he inspires in them a loving loyalty such as few men have been blessed withal." No one that has known many of Dr. Evans' pupils can doubt the representative character of this testimony.

Theologically Dr. Evans is broadly liberal, yet sound in the faith. He is honest and earnest in his search for the truth and frank and fearless in his utterance of it. He is abreast of the best New Testament scholarship of the age and recognizes the value of the most searching Biblical criticism, but in his careful and reverent hands such criticism is always constructive.

Dr. Evans has not published as extensively as his pupils and friends wish that he had, but in all his writings is manifested a broad and accurate scholarship combined with remarkable depth and vigor of thought. From 1863-66 he was corresponding editor of the *Central Christian Herald*, and from 1887 until 1890, he was one of the associate editors of the *Presbyterian Review*. In 1874 he translated and edited Zöcker's commentary on Job (in the Schaff-Lange series). He has also published many articles, among them the "Doctrinal Significance of the Revision," (*Presbyterian Review*, 1883)

and the "Biblical Doctrine of the Intermediate State," (*ibid.* 1887), besides numerous reviews, sermons and addresses. Notable among the latter is the address on "Biblical Scholarship and Inspiration," which appeared last spring and attracted widespread attention. His papers on the Revision of the Westminster Confession called forth by the recent movement in the Presbyterian church were also widely read. It is the hope of all that know him that theological literature may yet be enriched by a commentary from his pen on the epistles or at least on the greatest epistle of Paul. Those of us that have heard even a part of his exposition of Romans know that such a contribution would be of great and permanent value.

From his mother and maternal grandfather Prof. Evans inherits a very marked poetical talent which he has put to good use in the composition of a large number of Welsh hymns. In all his writings—of whatever character—evidences of his talent appear, and in his sermons and addresses passages of rare beauty and of genuine poetic power recur again and again.

But no sketch of Dr. Evans could lay claim to even partial completeness which failed to take account of a lighter side of his nature exhibited in social converse and in many minor productions of his pen. Blessed with a vein of sparkling wit and with a keen sense of humor he is one of the most entertaining of men, not simply to his students and to his professional brethren, but also to a very wide circle of friends, who know him not as a theologian but only as a man, to whom he has endeared himself by his personal charms as well as by his unaffected warmth and simplicity of heart.

It has been my privilege for three years to be associated with him as a colleague, and I have learned, with my brethren of the faculty, to know and to esteem his sound judgment, his high scholarly ideals, his intense devotion to his life work and his deep interest in the welfare of the students under his charge. May he long be spared to the institution which he loves and to which he has given more than thirty years of honorable and honored service!

A STAGE IN PAUL'S SPIRITUAL DEVELOPMENT. AN INQUIRY.

By Prof. CHAS. H. SMALL, B. D.

Washington, D. C.

He who was debtor to Jew and Gentile, bond and free, underwent a spiritual development that presents a fascinating study to the student of Christianity. It is not my purpose, however, to enter here upon such a task, pleasant though it would be,* but I wish to inquire as to the exact character of the change which made Paul a Christian disciple and faithful apostle; and to offer the suggestion that the experience we are accustomed to term *Paul's conversion* was the rather a new stage in his remarkable spiritual development, and not the first stage.

Although they are very familiar let us have before us the facts.

1. *The facts.* Well taught and well trained at the feet of Gamaliel, Paul was exceedingly zealous of the traditions of his fathers. The knowledge of God and the true worship were to be found in Judaism alone, he believed. All opposition thereto must be put down at whatever cost, for in so doing he did God service. He therefore persecuted the church of Christ and made havoc of it (Gal. 1: 13); he was a persecutor, a blasphemer, and injurious (1 Tim. 1: 13); he delivered into prison both men and women, and when they were put to death he gave his vote against them, he persecuted them even unto foreign cities being exceedingly mad against them (Acts 22: 4; 26: 10, 11.) This is his own indictment of himself. Luke says of him that he started for Damascus, breathing threatening and slaughter against the disciples of the Lord; and Ananias said that he had heard from many of this man how much evil he did to the saints at Jerusalem. (Acts 9: 13,)

*See Spiritual Development of St. Paul. By Rev. George Matheson, D. D.

But on the other hand, while Paul naturally looked back upon his manner of life as a Jew with regret, while he denounced his former conduct and spoke of himself as a persecutor and injurious to the church of God, while he realized that his zeal against the disciples of the Lord was misdirected zeal, nevertheless, he declares that he did it all ignorantly. He does not advance this as an excuse for his conduct, nor as a plea that he did not act unwisely, but to show that therefore the mercy of God was extended to him and that he was accepted of God though thus erring. That Paul was a delighted spectator of the persecution in which he was engaged is not found in any narrative, nor is there the slightest intimation that he was. On the contrary there were compunctions of conscience which were the goads against which it was hard for him to kick. There is no foundation for the assertion of some that he was a "malignant murderer." Paul believed that he was doing his duty in stamping out heresy. In his second letter to Timothy Paul writes, "I thank God whom I serve from my forefathers in a pure conscience" (1: 13.) Looking back over his life, then almost closed, he can say that he has served God in a pure conscience, both as a Jew and as an Apostle. Although the chief of sinners his purpose was pure.

The general estimate of his pre-Christian life may be seen from a few extracts. Says Dr. Schaff, "Saul was a Pharisee of the strictest sect, not indeed of the hypocritical type, so witheringly rebuked by our Saviour, but of the honest truth-loving and truth-seeking sort, like that of Nicodemus and Gamaliel."*

Prof. Geo. P. Fisher says, "Religion, the relation of man to God, was the ruling, absorbing thought of his mind. . . . He was elevated above the influence of a vulgar ambition, and he was an utter stranger to insincerity."†

"We find no likeness in him to those self-complacent Pharisees whose hypocrisy Christ painted in colors of fire. He does not seek to deceive God and men by vain forms nor

*History of Christian Church, vol. I. p. 292. It has been said that Paul did not have the mild and tolerant temper of Gamaliel. Dr. W. M. Taylor has well answered this, see his "Paul the Missionary," p. 32.

†Discussions in History and Theology, p. 488.

flatter his conscience that he has satisfied the law when he has paid tithes of mint, and anise, and cummin. This young Jew is a zealous and scrupulous observer of all the ordinances of Moses; he receives them with all seriousness, he practices them with all exactness."*

I will summon but one other witness from the many that might be brought forward. Dr. Wm. M. Taylor says, "When he 'persecuted the church of God and wasted it,' he did so not to glut any personal cruelty or to gratify any private revenge, but because he verily believed that he was doing God service."†

These very briefly are the main facts in the case.

2. *How ought we to view the facts?* If Paul was an "honest, truth-loving and truth-seeking" Jew, "an utter stranger to insincerity," if he "verily believed that he was doing God service," if he sought "to serve God in all good conscience," was he not a child of God before he became an apostle? and can we call his experience on the road to Damascus, and in that city, his conversion? When one is earnestly striving to serve God to the best of his knowledge according to his own testimony and as others believe, is he nevertheless unconverted?

But if Paul's Damascus experience was not his conversion, what was it? It was a call to the apostleship; it was a step to a higher plane of Christian living, it was another stage in his spiritual progress. Paul needed correcting and enlightening but this was not conversion. "He was not," says Dr. Schaff, "converted [if it is proper to use that word] from infidelity to faith, but from a lower faith to a purer faith, from the religion of Moses to the religion of Christ, from the theology of the law to the theology of the gospel."‡

This is not an undervaluing of the Damascus experience, on the contrary it was vastly important. It was a testing. If Paul stood the test there was progress, higher and better things were in store; if he did not there was retrograding. If he had failed to take that step there would have been a

*Pressensé—Early Years of Christianity, p. 102.

†Paul the Missionary, p. 542.

‡History of Christian Church, vol. I. p. 301.

breaking down, but there was not; he heard the call and was ready to go forward. Yea, the Lord knew that the zealous Jew would be a zealous apostle.

There are others whose experiences have been more or less parallel to that of Paul. When Nathaniel came to Jesus he was an Israelite in whom was no guile, but he took a step then in spiritual development. So with others of the disciples. When Cornelius the centurion received the truth from Peter according to divine direction it was a great advancement in spiritual life. Luther's conversion took place probably in his twenty-first year when his soul was aroused to seek salvation and he became a pious Catholic; but he moved to a higher plane of spiritual living when the clouds of Catholic formalism were lifted from his soul, and he learned that the just shall live by faith, and these words were truly to him "the gate of Paradise." No doubt many in these days whose hearts have been turned God-ward have made great spiritual progress when the truths of the gospel have been revealed to them for the first time or in fresh light.

Does any one object that this view removes the need of the gospel? How miserably meagre the conception that the gospel is merely to save one from the just condemnation of his sins. It is to save the life. Is not the scope of the gospel far broader than this objection would indicate?

The practical bearing of our inquiry will be evident to those who will follow it out.

In closing our inquiry I would leave as a suggestion the question, Does conversion to Christianity always coincide with the true conversion of the soul?

A QUESTION OF SPACE.

By Rev. WM. H. COBB,

Newton Centre, Mass.

To the popular mind, space is a void; but exegetically, it may be full of significance.

In the American Appendix to the Revised Version, the note occurs at Isa. 14: 23, "Omit the space after this verse." On turning to the body of the Revision, we find that the space in question serves to separate the prophecy against Babylon, 13: 1—14: 23 from that against "the Assyrian," 14: 24—27. If these are indeed separate prophecies, the Revision is right; if they belong together, the Appendix is right.

The former view does not stand or fall with the exilic origin of 14: 1—23; for all agree that the space which *follows* 14: 27 separates two prophecies which differ only in subject, both being conceded to Isaiah. Hence the question of authorship is not necessarily involved.

Whatever explanation is to be adopted, the matter was not regarded by the Revisers as one of slight consequence; for a multitude of minor differences between the two Committees were adjusted by mutual concessions; the Appendix presents only those suggestions which the Americans decided to insist upon.

A glance at the history of opinion will be instructive here, as often. The apparent contrast in subject between verses 24—27 and the previous part of the chapter was perceived by Vitranga, (to go no farther back). In his masterly Commentary (1714) which would repay much more through study than at present it usually receives, he treats the four verses in question as a postscript, annexed directly to the previous prophecy against Babylon, in order to give credence to it by instancing an event soon to take place; viz., the destruction of Sennacherib, see verse 25. He has no question as to the Isaian authorship of the whole.

Clericus (1731), while sharing the same conviction as to the authorship of the chapters, and as to the future reference of

the oracle against Babylon, has the following note on 14: 24: "It is a new prophecy against the Assyrian, and one that was fulfilled much sooner than the former." Hence he begins a paragraph with verse 24.

A third view was expressed by Lowth (1778), namely, that the brief prophecy against Assyria is an integral part of that against Babylon, the whole apparently relating to the destruction by the Medes and Persians under Cyrus. He concedes that 14: 24-27 may refer to the overthrow of Sennacherib's army, but adds that it may have a further fulfillment.

We enter a new atmosphere with the modern rationalists, of whom Rosenmüller (1811) may stand as an early example. According to this fourth view, the so-called book of Isaiah is a collection of many oracles composed by different prophets at wide intervals of time. The prophecy against Babylon was impossible before the exile; it therefore belongs to the sixth century. The prophecy against Assyria, 14: 24-27, belongs to Hezekiah's time, being a fragment of a larger oracle on the same subject. This general view is held by nearly all the later German critics from Gesenius (1821) to Dillmann (1890).

But it is also true that all four of these theories have been maintained down to our own time, as I will show by adducing a familiar example of each.

The only important American commentator, Alexander (1846; work revised 1865), agrees in the main with Vitringa, and so comes under class (1). On 14: 24 he observes: "From the distant view of the destruction of Babylon, the prophet suddenly reverts to that of the Assyrian host, either for the purpose of making one of these events accredit the prediction of the other, or for the purpose of assuring true believers that while God had decreed the deliverance of his people from remoter dangers, he would also protect them from those near at hand."

Orelli (1887) belongs in class (2), as he defends the Isaian authorship of 13: 1-14: 23, but makes a new section thereafter saying: "14: 24-27 plainly formed an epilogue to a collection of Isaianic prophecies published in the Assyrian period, and containing oracles of the fall of this power before

Jerusalem, as well as similar ones against other heathen nations." He believes that the oracle against Babylon once held the last place, but was afterwards put first, on account of the importance of Babylon.

Kay in the Bible Commentary (1875) has the same general view as Lowth (class 3): "Conspicuous above all is Asshur-Babel, which after fourteen centuries of comparative quiet was now reviving the idea of universal empire. Isaiah prophesies with the utmost distinctness (14: 24-27) that Asshur should be broken and trodden under foot in the Holy Land; and it is certain that Assyria never recovered from the blow it sustained in the defeat of Sennacherib's army. But this was not all. He looked yet farther into the future, and saw the doom of Babylon, the city which had never ceased to be the real centre of the empire."

These positions are directly traversed by the fourth class above mentioned, which includes not only most of the German critics, but such English scholars as Cheyne, Davidson, Driver, G. A. Smith, and Robertson Smith. The most recent example is Driver (Introduction, 1891) who holds to the exilic authorship of the prophecy against Babylon, and remarks on 14: 24-27: "The date is no doubt during the period of Sennacherib's campaign against Judah in 701. The prophecy has no connection with what precedes."

Reviewing these four theories, it is plain that (2) and (4) favor the Revision, (1) and (3) the American Appendix.

The balance of recent opinion inclines decidedly to the fourth view, and hence it seems astonishing that the eminent scholars upon the American Committee should plant themselves squarely against it. Their note indicates two judgments; first, that Isaiah wrote the prophecy against Babylon; second, that the postscript against the Assyrian is an integral part of the same discourse.

On this, as on so many other points, it would be interesting to know the reasons which decided them; but the very fact that the subjects of such curious interest are so numerous will probably prevent any authoritative statement. It is not necessary to believe, however, that the Appendix is committed to what might be called (by a familiar analogy) the mechanical in opposition to the dynamical view of prophecy;

for the four theories we have noticed do not exhaust the possibilities of the case.

There is a fifth view, which I present in some detail, because, although familiar to special students, it has not, I think, been set before the general public with the fullness and fairness which it merits. It is found in the work of Sir Edward Strachey: "Jewish History and Politics in the Times of Sargon and Sennacherib" (1874; first ed. 1853, under the title, "Hebrew Politics" etc.) Perhaps the book would have become more widely known, if its leading title had been what is now its sub-title: "An Inquiry into the Historical Meaning and Purpose of the Prophecies of Isaiah." At all events, the work is a thorough and thoughtful commentary on all the prophecies of the book of Isaiah, combining the historical and the scientific methods of investigation, and so far from being wedded to traditional ideas that the miraculous element in prophecy is everywhere minimized. On the point before us, Strachey agrees with Lowth and Kay as to the unity of the Assyrian-Babylonian empire, but completely reverses their position by making the Assyria of Isaiah's time, not the Babylon which Cyrus conquered, the objective point of the prophecy. We are not concerned, he thinks, with the literal fulfilment of particulars; what Isaiah saw in vision was the great world-power which threatened Jehovah's land brought low by successive strokes—her armies overthrown upon Jehovah's mountains, her great city sacked and destroyed. However strange the fact may be, it is a fact, that Isaiah never mentions Nineveh in his prophecies. The same is true of his contemporary Micah, who predicts the exile to Babylon (4: 10). Isaiah in an admittedly genuine prophecy (11: 11) foretells a restoration of his people from Shinar. Sept. *Babulōnia*. It may be inferred that Sargon carried Israelite captives to Babylon from the fact that he colonized Babylonians in Samaria (2 Kings 17: 24). The same treatment may have been frequent with the prisoners of both the northern and southern kingdoms, thus making Isa. 14: 1-4 natural and appropriate.

Babylon, as Lenormant shows, was of great importance during the Assyrian supremacy. "It had apparently," says Strachey, "an importance something like that of Pasargadæ

after Cyrus had made Ecbatana his capital, or Ecbatana when Darius resided at Susa; of Delhi during the reigns of those Mogul emperors who lived at Agra, or of York in the days of our forefathers, and of Edinburgh and Dublin in our own time; and it was, in truth, as its earlier and later history shows, the more permanent of the two centres of the great Mesopotamian empires."

It is noted in this connection that the captivity which Isaiah foretold in 39:6 was to Babylon, not Nineveh; that the conquest of the land of Immanuel by the Assyrian (8:7, 8 cf. 7:20) is an overflow of the Euphrates, not the Tigris, and that Babylon's overthrow is predicted in 21:1-10, and in chaps. 40-66. The "Medes" and the "Chaldees," it is shown, were clearly within Isaiah's horizon.

If it be asked whether even thus the king of Assyria could be called "king of Babylon" (14:4), Strachey replies that Tiglath-Pileser calls himself by a title equivalent to king of Babylon; that Brandis calls Sargon "the ruler of the double kingdom of Nineveh and Babylon," and that Sargon styles himself "the great king, the king of Assyria, and the lord paramount (or the high priest) of Babylon," as kings both before and after him did. Also that this same Sargon wrested Babylon from Merodach-Baladan, and reigned there in his own or his son's name till near his death, receiving there the tribute of various kings; while Sennacherib his successor had to reconquer Babylon once and again before he was secure in its possession.

The capture of Babylon by Sargon may serve as the initiatory fulfilment of the prophecy in the book of Isaiah, as well as its capture by Cyrus: for even on the traditional theory, the fulfilment must be spread over hundreds of years in order to match the predicted desolation.

This whole theory is presented with modesty by Strachey, who awaits the verdict of the Assyrian Inscriptions, when their evidence shall be fuller; who also gives credit to Grotius for the first suggestions of this line of argument, and mentions the fact that Maurice and Stanley have favored his interpretation of the data. Some points in this argument have been confirmed by later researches. Thus the reference of Strachey to Isa. 21:1-10 was addressed somewhat apolo-

getically "to those who are content to take the text as it is."

But at present, the Isaian authorship of that passage is held even by many who believe in the exilic origin of other disputed chapters. Again, the captivity in Babylon of multitudes of Isaiah's countrymen in his own time, illustrating 14: 1-4, is made probable by the customs of the Assyrian kings; see Schrader, K A T. English trans., 2: 77 ff. cf. 1: 268 ff.

In presenting this theory, however, I must not be understood as converted to it. There is much to be said in opposition; see e. g. Cheyne's commentary *in loco*. The opposition comes from conservative as well as radical critics. I quote the following from Geo. Rawlinson in the Pulpit Commentary on Isa. 13: 1 sq. He is controverting the view of Dr. Kay, which in this particular agrees with Strachey's: "Neither Isaiah nor any other sacred writer knows of an Assyro-Babylonian kingdom or empire. Assyria and Babylonia are distinct kingdoms in Genesis (10: 8-12), in 2 Kings (18-20), in 2 Chronicles (32), in Isaiah (36-39), and in Ezekiel (23, 30 and 31). They had been at war almost continuously for above seven centuries before the time of Isaiah. Assyria had, on the whole, proved the stronger of the two, and had from time to time, for a longer or a shorter period, held Babylonia in subjection. But the two countries were never more one than Russia and Poland, and, until Tiglath-Pileser assumed the crown of Babylon in 729 B. C., they had always been under separate monarchs."

Dr. Rawlinson ought to be good authority on a question of Oriental history, but he may not fully appreciate the bearing of this last concession, which shows (in connection with similar facts in the reigns of Sargon and Sennacherib) that *precisely in Isaiah's time* the king of Assyria held also the crown of Babylon.

To sum up: we must not be in haste to decide the question before us. Probably other pertinent facts are yet to be discovered, which will either fill up, or justify, the "space" at Isa. 14: 23. We may gain already a new appreciation of the delicate and intricate nature of the problems with which biblical exegesis is concerned.

THE PROVERBS OF THE BIBLE AND OTHER
PROVERBS.

By Rev. GEORGE S. GOODSPEED, Ph D.,

Chicago, Ill.

It is not difficult to discover the resemblances of the proverbs of the Bible to those in other literatures. A proverb is a proverb the world over. The form of statement, brief, sententious, with a series of parallel phrases, or clauses, cumulative in effect or condensed into a sharp antithesis,—these are essential characteristics of the proverbial style. Whether the English say, “The receiver is as bad as the thief;”—the Scotch, “A man may love his house well without riding on the ridge;”—the Spanish, “An ass knows in whose face he brays;”—the Italian, “A misfortune and a friar are seldom alone;”—the Chinese, “Towers are measured by their shadows and great men by their slanderers;”—the Persian, “A stone that is fit for the wall is not left in the way;”—or the Hebrew, “He that spareth the rod hateth his son;”—in each and all we discern the common qualities of expression.

The biblical proverbs stand in line with others also in the subjects of which they treat. This form of expression seems to be the chosen vessel into which to pour the good wine of prudence, common-sense, experience, practical wisdom. Not the impassioned oratory of the prophetic diction, but the calm, cool, didactic maxim of the sages seems to be the kind of speech suited to conveying moral truth to the people. The prophet flies, the sage walks;—and there are many more sages than prophets. In the wisdom literature of the Bible, therefore, we find the intersecting or tangential point, the especial one, where it meets and blends with the writings of the whole world. The favorite realms of all proverbs are certain spheres of life such as the family, everyday society, commerce, public and private morals. Thus parallel with the Bible we have these sentences from other nations:—The

beginning of wisdom is the fear of God; He that honoreth his father longeth his days; Robbery taketh away much wealth; Be content with what God giveth and thou shalt be rich. The Egyptians say, "Do not seek after the advice of a fool:—Make not a companion of wicked men"—admonitions which might occur in the mouth of any earnest and holy man. The warnings against the strange woman make themselves heard from the land of the Nile long before Solomon preached without practicing. The Buddhists say, "If the traveler does not meet with one who is his better or his equal, let him keep firmly to his solitary journey, there is no companionship with a fool;" "The fool who knows his foolishness is wise at least so far, but the fool who thinks himself wise, he is a fool indeed;" "As a solid rock is not shaken by the wind, wise people falter not amidst blame or praise;" "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors."

Thus comparisons might be indefinitely multiplied. Some among the most important are those admonitions which may be quoted from the Egyptian sage Ani. "Eat not bread in the presence of a servant who stands before thee without offering him a morsel; there is peace to him who acts brotherly." "Speak gently to the stubborn," "A man falls through his tongue." "A man must learn to be content with his lot." "Thou hast made for thyself a well-watered garden; thou hast inclosed thy land with hedges; thou hast planted rows of sycamore; thou fillest thy hands with thine own flowers;—yet a man grows weary of all this."

There seems to be an interesting and instructive parallel between the chapters of the Book of Proverbs in which is inscribed the praise of wisdom, and an Egyptian papyrus on the praise of learning. A lover of study writes a poem in praise of his mistress and compares her to other pursuits. "The scribe [i. e., the learned man] gives satisfaction and is not inactive." He is exhorted, "Love Letters, [i. e., learning], as thy mother. I will make its beauty appear unto thee. It surpasses all other work. It makes one who avails himself of it from his infancy a counsellor. He receives dig-

nity and honor, is sent on embassies. I have never seen a blacksmith go on an embassy. He spends his time at the furnace, his fingers black and hard like a crocodile skin. [Then the proud student of learning goes on with his comparisons.] The carpenter, the barber, the gardener passing the morning watering vegetables and spreading muck, the farmer whose clothes are for eternity [he wears them so long,] the weaver—all do not bear comparison with the scribe. He belongs to the royal council. He eats the things of the royal palace of the king. Therefore, be attentive and heed sound learning and instruction."

It is a much more difficult and delicate task to mark the contrasts between the two intersecting spheres of related literatures here under consideration. In general it may be said, that the Scripture Proverbs differ from the mass of other proverbs in being the outgrowth not of popular experience but of literary study. This Hebrew book was the production of a class of wise men, teachers, whose business it was to impart their instruction in this sententious fashion. Popular proverbs spring up we know not where nor how. They are the expression of an average sentiment; they are traceable to nobody in particular; they are the deposit of universal experience. But the former have arisen from the experience and profound thought of men of no ordinary wisdom, men of special endowments, passing their lives in the study of the elements of right-living, shrewd and careful observers, who have condensed into this book the cream of their wit and wisdom.

But again, this difference in origin would naturally be followed by a difference in the mode of expression. The vocabulary of the one would be unlike that of the other, and so we find it. The literary man, the sage, has his style, keen, critical, but artificial or, at least, artistic. The child of the common people would be bright indeed and sharp, but rough, simple, artless. Thus while, in measured phrase, the wise father in the Proverb exhorts his son to avoid the way of evil men lest he be led astray, the word of the people is "He that lies down with dogs shall rise up with fleas." Thus, again and again, while traveling along the same path

of common human experience, the two speakers utter the same thought in widely different modes of expression.

But we are reminded that all comparisons are difficult and do not always hold. One great literature, instead of revealing these two differences of origin and form, shows a remarkable likeness in both respects to the wisdom of the Bible. I refer to the literary production of the Confucian philosophy. Its writers were sages. Parallelism, as in Hebrew, is the characteristic mode of expression. As the Hebrew of the Book of Proverbs is pure and classical, so is the Chinese of the Confucian analects. Between the two men, Solomon and Confucius, an interesting and close parallel might be drawn, for, as Martin says, "the latter won for himself the title of *Su Wang*, 'the unsceptered monarch,' whose intellectual sway was acknowledged by all ages. Confucius understood the power of proverbs and, incorporating into his system such as met his approval, he cast his own teachings into the same mould. His speeches are laconic and oracular, and he has transmitted to posterity a body of political ethics expressed in formulæ so brief and comprehensive that it may easily be retained in the weakest memory."

These very likenesses, however, serve but to emphasize more strongly the great, and we may say, the universal contrast which holds between biblical and other proverbs—the predominance in the former of the moral and religious element. No student of this form of literary expression can fail to discern how isolated and singular the biblical wisdom stands in this respect. Study it numerically. Take any collection of proverbs of any other nation or body of men and count up the number of sayings that are touched with moral or religious sentiments and motives; the ratio falls far below that of the Scriptures. In a similar way observe what subjects are admitted to these collections, that the Book of Proverbs utterly omits. How much worldly wisdom, how much villainy, how much of what is far worse do these others contain. Finally, compare them not horizontally but perpendicularly. Observe the lofty height to which these biblical Proverbs at times rise, the severe tone of austere morality, the loveliness of the divine mercy, the ideal which

is maintained; take each at its best, and there can be but little doubt that the wisdom of the Hebrew sages with all its narrowness is, after all, "the best, the purest, the wisest and most useful treasury of proverbial literature." The student is reminded of that anecdote of Pres. Wayland of Brown University. A skeptical student once informed him in his class that "certainly it needed no inspiration to write the Book of Proverbs. A man not inspired could have done it as well. Indeed, I have often thought that I could write as good proverbs myself." "Very well, my son, perhaps you can," was the prompt reply. "Suppose you make the experiment. Prepare a few proverbs and read them to the class to-morrow. The next." It is hardly necessary to add that the attempt to rival the wisdom of Solomon came to an abrupt and inglorious termination.

Like all the literary efforts of that nation to whom God revealed Himself as He did to no other people, in whose life He was present and active as in no other, this portion of Holy Scripture, where the Divine seems most humbly to bow itself down to mingle with the common life of men and to concern itself with that which is external and practical, does it not have a strength, a serenity and a beauty, both in what it says and in what it does not say, that lifts it above other corresponding literature, composed under other and more human, or rather less Divine conditions and make it therefore the ideal directory "of every one's active life and social demeanor"?

THE BIBLE IN ENGLISH LIFE AND LETTERS. III.

By Rev. J. G. K. McCLURE, D. D.,

Lake Forest, Ill.

Is the Bible to-day a commanding force in the thought and life of those who use the English tongue? Is it probable that it will be a commanding force among English speaking peoples as time goes on? These are questions of great interest to every Bible student.

The Bible is indissolubly associated with all that is best and noblest in English speaking history. So Huxley critically testifies. He calls the Bible England's national epic. Theodore Parker declared that it is woven into the literature of the scholar, and that it colors the talk of the street. Its language, its characters, its scenes, are familiar to all classes. It is the universal volume of high and low, of cultured and simple. It is the one common ground where all English speaking people meet understandingly: it is the one medium of communication for all the branches of the English race.

The Bible came to the English when they were still barbarians. It laid hold of their thought when they were learning the first elements of civilization. It came to them when they were "in the mounting flood of their new destiny." Dean Church has drawn the contrast between the condition in which Christianity found the Greeks and Latins, and in which it found the Teutonic races. The Greeks and Latins had centuries of civilization behind them, with habits and ideas formed by that civilization. "They were in deep disasters, in the overthrow and breaking up of society, amid the suffering and anguish of hopeless defeat." But the Teutonic races were at their formative period of civilization, and were buoyant with the possibilities of power. Augustine's opportunity in England was to *make* a civilization, and make it for *those starting out to do their work in the world's advance*.

How well he and his successors met that opportunity is today a matter of history. They succeeded in impressing the Bible on this rising race, until English institutions, English purposes, English standards became rooted and grounded in that Bible. They began their work as school-masters, legislators, disciplinarians. They interested themselves in every feature of the national life. They made it inevitable that when efforts at reform should be pressed, they should be pressed on the basis of the Bible: that when a Magna Charta should be demanded by a nation, or barbarous methods of massacring in the American war should be condemned by Pitt, or the abolition of the slave trade should be urged by Wilberforce, the teachings of the Bible should be quoted as argument. The fact is recognized that the deeper sentiments of the English race cannot be reached except along the lines of Bible ideas. Brougham, Patrick Henry, Otis, Webster, every orator who wishes to lead his hearers to large resolve and larger action hopes for success according as he can voice Bible language and Bible thought.

The Bible has done more than create codes of conduct: it has created an atmosphere that surrounds and permeates English life. Even when writers and thinkers are unaware of its presence it affects them. Many of the masters of poetry and prose do their work in recognition of its power, as Tennyson in his "In Memoriam," Longfellow in his "Psalm of Life," Bryant in his "Thanatopsis," Mr. Browning in his "Saul," Mrs. Browning in her "Bertha in the Lane," Carlyle and Emerson in all their essays. But even when they themselves are unconscious of its influence the best writers of romance are actuated by its spirit. Taine puts Miss Austin, Miss Brontë, Mrs. Gaskell, George Eliot, Bulwer, Thackeray, Dickens and many others together and says of them all: "Englishmen have a special craving which with them is national and dates from the preceding century: they desire that the novel, like the rest, should contribute to their great work, the amelioration of man and society. They ask from it the glorification of virtue and the chastisement of vice, they make it the means of remedying abuses, succoring miseries, avoiding temptation. A singular work which has

not its equal in all history, because in all history there has been no society like it."

Bible ideas do not hold the field of thought and life unchallenged. But they are on the field in commanding position. It becomes increasingly clear to our race that those ideas tend to work out man's best and happiest estate. They are coming into larger and larger reception in our theory of living. Song gave them place in popular welcome when English literature began, and song still is helping them on to victory, as hymnology grows in volume and in beauty. The deep undertone of society is Biblical, and though evils exist everywhere, and at times special evils become rampant, that undertone always asserts itself, and eventually condemns the evils. The thoughts which the people, as the people, cherish, whether their practice corresponds thereto or not, are thoughts which the Bible through the long process of the centuries has stamped upon the consciousness of the English race.

But what of the future? Von Dollinger of Munich thinks "that the intellectual supremacy of the world will be certain some day to fall to the Anglo-Saxon race." Grimm thinks that "the English language may with full propriety be called a world language." Gladstone, taking the one hundred and five million of English speaking people of to-day, predicts that in the year 2,000 A. D. they will have increased to eight-hundred and forty millions. He believes that those who speak English will be enormously in excess of those speaking any other old world language, and probably in excess of all the speakers of such languages put together. "Our tongue, with all that belongs to it, will be the one most fully represented at every point on the surface of the globe. It will be strange indeed if these English speakers do not become in a marked degree the leaders of opinion, and through opinion, of practice everywhere. They will reach almost to every human being."

The outlook is inspiring. The English race, surpassing all others in successful colonization and commercial enterprise, stands in the front ranks of the peoples of the earth. It has a language with such an admixture of Hebrew, Latin, Dutch, Italian, Spanish, Arabic and Persian words, that it is

the most cosmopolitan tongue of the globe. That race regards the whole world as its field for influence. Its language is fast becoming the world's language. The institutions, the literature, the civilization which the Bible has made in England, America, and Australia, are being carried everywhere. Men and women are going forth into every accessible land with the avowed purpose of sowing them with Bible thoughts. In India, Japan, China, Persia, Africa, they are creating literatures in the native languages that bear the Bible impress. In every land they are printing standard books. In Syria two such men gave the Arabic speaking world of fifty millions and the Arabic reading world of two hundred millions a translation of the Bible that is adjudged a classic for style by the best Arabic scholars themselves. The advance guard of the best English influences, missionaries, build hospitals among the heathen in the Physician's name of whom the Bible speaks. In that same name they plant schools and colleges. In that same name they teach the eternal principles of self-control, truth, justice, and domestic virtue.

There is much land still to be possessed by the Bible, and there are great and terrible adversaries to be conquered by it. But the Book that entering the England of Ethelbert could, under God, create the English Life and Letters of to-day, has no harder work before it than it has already accomplished. "Let the mission to this hopeless race be given up," Augustine pleaded with Gregory, when having learned in France how fierce and wicked the people were he turned back to Rome. But Gregory sent him on with that package of books, and that package of books, the Bible, transformed England, and we believe can and will transform the whole earth.

INDUCTIVE STUDY OF THE FOUNDING OF THE CHRISTIAN CHURCH.

This new course of Inductive Studies is the Fourth in the English New Testament Department of the *American Institute of Sacred Literature*. It will be prepared by Mr. C. W. Votaw, and will begin appearance in the January issue of the *STUDENT*. The design of the Course is to present in a scholarly, complete and organized form, the entire history of the Christian Church in its first era, from the year 30 A. D., when Christ withdrew from his *visible* connection with it, until the year 100 A. D., when the activity of the original Apostles came to a close. Every element of the New Testament Scriptures which throws light upon these 70 years of the Church will be made to contribute to the study. In the main, the external history—the outward conditions and circumstances, are presented by the Book of Acts; while the internal characteristics of life, growth and teaching, are set forth in the twenty-two New Testament Epistles (including the Revelation).

The first aim of this Course is to secure to every student of it an exact and thorough knowledge and appreciation of the circumstantial history of the Church during this primitive era of its existence, its full significance as divinely ordered history, and its relation to and meaning for the Christian Church, individually and organically, to-day. It is believed that earnest, sensible, immediate contact with the Christians of the first days, through the New Testament writings, is the means by which to awaken in present-day Christians the genuine zeal, devotion, joy and confidence in the Gospel, which characterized and glorified the Primitive Church. This is the mission to which this Course is now sincerely dedicated.

It has been thought best to extend the publication of these Studies over two years, in view of the fact that no less time, on the part of the average student, will secure to him the

desired results. The first year will carry the history down through the Conference at Jerusalem, about the year 52 A. D. (Acts 15:35.) The first two studies of the Course will appear in the STUDENT for January.

By special request of the Editor, the framework of the Course is herewith given:—

THE FOUNDING OF THE CHRISTIAN CHURCH.

TIME: 30-100 A. D., THE PRIMITIVE ERA. MATERIAL: THE ACTS OF THE APOSTLES, THE EPISTLES, AND THE REVELATION.

INTRODUCTION.

Sec. 1. The Historical Records to be Used.

I. The Acts of the Apostles. II. The Epistles and the Revelation.

Sec. 2. General Survey of the Course.

FIRST DIVISION. PERIOD OF JEWISH CHRISTIANITY.

TIME: FIVE YEARS, 30-35 A. D. LEADERS: PETER AND STEPHEN. MATERIAL: ACTS 1:1-7:60.

Sec. 3. Exaltation of Jesus Christ, the Head of the Church.

May, 30 A. D. Mt. Olivet, then Jerusalem. Acts 1:1-26.

Sec. 4. Christ's Spiritual Presence with His Church, Directing its Organization.

May 28th, 30 A. D. Jerusalem. Acts 2:1-47.

Sec. 5. Renewed Hostility of the Jews toward the Christians.

30-31 A. D. Jerusalem. Acts 3:1-4:31.

Sec. 6. Property Relations and Beneficence in the Jerusalem Church.

31-33 A. D. Jerusalem. Acts 4:32-5:11.

Sec. 7. Apostolic Miracle-Working and Continued Jewish Persecution.

32-33 A. D. Jerusalem. Acts 5:12-42.

Sec. 8. Introduction of the Diaconate, as an Adaptation of the Church Organization to the New Conditions Occasioned by Growth.

33-34 A. D. Jerusalem. Acts 6:1-7.

Sec. 9. Stephen's Career. His Defense of his Doctrine that the Gospel was Superior to, and would Free itself from, the Outward Forms of Judaism.

34 A. D. Jerusalem. Acts 6:8-7:60.

SECOND DIVISION. PERIOD OF GOSPEL EXPANSION.

TIME: SEVENTEEN YEARS, 35-52 A. D. LEADERS: PETER, JAMES AND PAUL. MATERIAL: ACTS 8:1-15:35.

Sec. 10. First Extension of Organized Christianity beyond Jerusalem.

35 A. D. Samaria and elsewhere. Acts 8:1-40.

Sec. 11. The Conversion of Paul from Judaism to Christianity.

35 A. D. Damascus. Acts 9:1-19a; cf. 22:6-16, 26:13-18.

Sec. 12. Paul's Early Christian Activity.

35-38 A. D. Damascus, Arabia, Jerusalem, Cilicia. Acts 9:19b-31; cf. Gal. 1:17-18.

Sec. 13. Peter's Tour of Visitation to the Palestinian Churches.

39-40 A. D. Circuit through Palestine. Acts 9:32-43.

Sec. 14. Divine Light on the Gentile Problem—Peter Inspired to Receive Cornelius and his Friends, as Gentiles, to the Church.

40-41 A. D. Joppa, then Cæsarea. Acts 10:1-48.

Sec. 15. Concurrence of the Jerusalem (Jewish-Christian) Church in Peter's Reception of the Gentiles, and in the Establishment of the Gentile-Christian Church at Antioch.

41-43 A. D. Jerusalem, Antioch. Acts 11:1-30.

Sec. 16. Persecution of the Church by Herod. Martyrdom of the Apostle James and Deliverance of Peter.

44 A. D. Jerusalem. Acts 12:1-25.

Sec. 17. Paul's First Evangelizing Tour (in Asia Minor)—Its Origin, Characteristics and Results.

45-48 A. D. Antioch, Cyprus, Asia Minor. Acts 13:1-14:28.

Sec. 18. Joint Christian Conference at Jerusalem. Formal Affirmation by the Whole Church of the Freedom and Universality of the Gospel.

52 A. D. Jerusalem. Acts 15:1-35.

THIRD DIVISION. PERIOD OF GENTILE CHRISTIANITY.

TIME: TWELVE YEARS, 52-64 A. D. LEADER: PAUL. MATERIAL: ACTS 16:1-28:31. TEN PAULINE EPISTLES—I. AND II. THESSALONIANS, GALATIANS, I. AND II. CORINTHIANS, ROMANS, COLOSSIANS, PHILEMON, EPHESIANS, PHILIPPIANS.

Sec. 19. The Condition of the Pagan World at the Advent of Christianity.

Material for the study to be gathered from the Acts and from the Epistles, especially Rom. and I. and II. Cor.; also from histories and treatises upon the subject.

Sec. 20. Paul's Second Evangelizing Tour. Establishment of the Christian Church in Eastern Europe—the Gospel versus Human Wisdom.

52-55 A. D. Asia Minor, Macedonia, Greece. Acts 15:36-18:22.

Sec. 21. Two Epistles to the Church at Thessalonica. Assurance, Instruction, Correction.

54 A. D. Written from Corinth. I. and II. Thessalonians.

Sec. 22. Paul's Third Evangelizing Tour. Confirmation of all the Churches. The School of Christian Instruction at Ephesus.

55-59 A. D. Asia Minor, Ephesus, Eastern Europe. Acts 18:23-21:16.

Sec. 23. The Epistle to the Galatian Churches. Paul's Defense of his Authority and his Teaching.

57 A. D. Written from Ephesus. Galatians.

Sec. 24. The First Epistle to the Church at Corinth. Rebuke for Schism, Correction of Moral and Social Evils, and Doctrinal Teaching.

58 A. D. Written from Ephesus. I. Corinthians.

Sec. 25. The Second Epistle to the Church at Corinth. Power of the Gospel, and Warning against his Assailants.

58 A. D. Written from Macedonia. II. Corinthians.

Sec. 26. The Epistle to the Church at Rome. Systematic Exposition of the Pauline Theology.

59 A. D. Written from Corinth. Romans.

Sec. 27. Paul's Activity Interrupted through the Enmity of the Jerusalem Jews, and his Consequent Arrest.

59 A. D. Jerusalem. Acts 21 : 17—22 : 29.

Sec. 28. Trial of Paul before the Sanhedrin. Comparison with the Trials of Stephen and Christ.

59 A. D. Jerusalem. Acts 22 : 30—23 : 35.

Sec. 29. Trials before Felix and Festus. The Cæsarean Imprisonment and the Appeal to Cæsar.

59-61 A. D. Jerusalem, then Cæsarea. Acts 24 : 1—25 : 12.

Sec. 30. The Hearing before Agrippa. Paul's Vindication of his Career and his Gospel.

61 A. D. Cæsarea. Acts 25 : 13—26 : 32.

Sec. 31. Transfer to and Imprisonment at Rome. Two Years of Gospel Ministry in Chains.

61-64 A. D. Cæsarea, Melita, Rome. Acts 27 : 1—28 : 31.

Sec. 32. The Epistles to the Colossians and Philemon. Christianity versus Pagan Philosophy and Practice.

60-61 A. D. Written from Cæsarea. Colossians, Philemon.

Sec. 33. The Epistle to Ephesians. The Union between Christ and his Church.

60-61 A. D. Written from Cæsarea. Ephesians.

Sec. 34. The Epistle to the Philippians. Paul's Spiritual Experiences in Bonds.

63-64 A. D. Written from Rome. Philippians.

FOURTH DIVISION. THE HOLY CATHOLIC CHURCH.

TIME: THIRTY-SIX YEARS, 64-100 A. D. LEADER: JOHN THE APOSTLE. MATERIAL: EPISTLES—I. AND II. TIMOTHY, TITUS, JAMES, I. AND II. PETER, JUDE, HEBREWS, REVELATION, I., II. AND III. JOHN; THE GOSPELS, ESPECIALLY LUKE AND JOHN.

Sec. 35. The Two Epistles to Timothy, and the Epistle to Titus. Instruction in Pastoral Duties.

65-67 A. D. Asia Minor. I. and II. Timothy, Titus.

Sec. 36. The Catholic Epistle by James, Brother of Jesus. Exhortations to Higher Planes of Living.

50-60 A. D. Probably written in Palestine for Jewish-Christians. James.

Sec. 37. The First Catholic Epistle of Peter. Comfort in Tribulation, with Practical Advice.

54-67 A. D. Probably written from Palestine to Jewish-Christians in Asia Minor. I. Peter.

Sec. 38. The Second Epistle of Peter and the Epistle of Jude. Warnings against Unbelievers and False Teachers.

66-67 A. D. Probably written in Palestine for Jewish-Christians. II. Peter, Jude.

Sec. 39. The Epistle to the Hebrews. A Plea to Judaistic Christians against Apostasy.

66-67 A. D. Written from Italy to Jewish-Christians. Hebrews.

Sec. 40. The Revelation of the Apostle John. Hope and Prophecy in the Despair and Trial of the Church.

68 A. D. Written from Asia Minor for the whole Church. Revelation.

Sec. 41. The Three Epistles of the Apostle John. Rebuke of Current Heresies.

80-90 A. D. Written in Asia Minor. I., II. and III. John.

Sec. 42. Contribution to the History of this Period Made by the Four Gospels, which during this Time were either Written or Received their Present Form.

Matthew, Mark, Luke, John.

The Course comprises fifty Studies, into which the material is divided as follows :—

Study	I, Sec. 1.	XI, Review.	XXI, Review.	XXXI, Sec. 26.	XLI, Review.
"	II, " "	XII, Sec. 10.	XXII, Sec. 19.	XXXII, " "	XLII, Sec. 35.
"	III, Sec. 2.	XIII, Sec. 11.	XXIII, Sec. 20.	XXXIII, Sec. 27.	XLIII, Sec. 36.
"	IV, Sec. 3.	XIV, Secs. 12, 13.	XXIV, " "	XXXIV, Sec. 28.	XLIV, Sec. 37.
"	V, Sec. 4.	XV, Sec. 14.	XXV, Sec. 21.	XXXV, Sec. 29.	XLV, Sec. 38.
"	VI, Sec. 5.	XVI, Sec. 15.	XXVI, Sec. 22.	XXXVI, Sec. 30.	XLVI, Sec. 39.
"	VII, Sec. 6.	XVII, Sec. 16.	XXVII, " "	XXXVII, Sec. 31.	XLVII, Sec. 40.
"	VIII, Sec. 7.	XVIII, Sec. 17.	XXVIII, Sec. 23.	XXXVIII, Sec. 32.	XLVIII, Sec. 41.
"	IX, Sec. 8.	XIX, " "	XXIX, Sec. 24.	XXXIX, Sec. 33.	XLIX, Sec. 42.
"	X, Sec. 9.	XX, Sec. 18.	XXX, Sec. 25.	XL, Sec. 34.	L, Review.

The first year will present Studies I-XXI, inclusive ; the second year, Studies XXII-L, inclusive.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

[Copyrighted by the STUDENT PUBLISHING CO.]

¶ 3. Chapter 17 : 20-26.

Division III. 20 : 1-29. The Victory of the Resurrection.

REMARK.—Jesus is dead and buried. The preceding division has shown the apparent victory of his enemies, his real victory in the midst of defeat, at each step he showing himself master of the situation. The rage of his enemies overreached itself and rested on themselves, shaming them instead of him, while he rules even from the cross. The fuller realization of the victory not only in but after apparent overthrow is now to be described—a victory not over enemies only but also over the despair of friends.

§ 1. Chapter 20 : 1-10.

1. The Scripture Material :

- 1) Vs. 1, 2. Early on the first day of the week Mary Magdalene, finding the stone removed from the tomb, tells Simon and the beloved disciple, The Lord has been taken away, we know not where.

- 2) vs. 3-5. Both run to the tomb; the other disciple, outrunning Peter, looks first into the tomb at the linen cloths lying, without going in.
- 3) vs. 6, 7. Peter follows, goes in, sees the linen cloths and the napkin rolled up by itself.
- 4) vs. 8-10. Then the other enters, sees and believes, for they did not understand the prophecy of his rising. So they return home.

2. The Resurrection discovered: Early on Sunday Mary Magdalene discovers that the tomb is open and brings word to Simon Peter and the beloved disciple that They run to the tomb, the latter reaching there first, but Peter following and leading the way into the tomb when they see The sight and they return home.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *To Simon Peter and*, etc. (v. 2), (a) note who is made prominent (cf. also vs. 3, 6, 8), (b) did both live together?
- 2) *we*, who?
- 3) *believed* (v. 8), what? (a) the fact of the resurrection, or (b) in Jesus as the Christ in a fuller sense?

2. Connections of Thought:

For as yet, etc. (v. 9), (a) note connection, CBJ., (b) what particular Scripture is meant?

3. Literary Data:

- 1) *Did not run* (v. 4), (a) significance of this from the point of view of an eyewitness? (b) note other details in the same line.

4. Review:

The student may review points 1 and 2 as before.

4. Religious Teaching: *The Resurrection as a fact means to Jesus the fulfilment of the Father's promises and the consummation of his work for men. To a believer on Him it means the assurance of acceptance with God, the incentive to a new life, the power of attaining it, the certainty of a personal resurrection.*

§ 2. Chapter 20: 11-18.

1. The Scripture Material:

- 1) Vs. 11-13. Mary stands weeping and looks into the tomb; she sees two angels sitting and in reply to their question concerning her grief she says, Because I cannot tell where they have taken my Lord.
- 2) vs. 14-16. She turns and sees Jesus, but taking him to be the gardener replies to a similar question from him by saying, If you have removed him, tell me and I will take him away. He answers, Mary; she replies, Rabboni.
- 3) vs. 17, 18. He adds, Do not touch me for I am not yet ascended, but tell my brethren that I ascend to our common Father and God. She tells them of seeing the Lord and of these his words.

2. Mary Magdalene sees the risen Jesus: Mary Magdalene remains at the tomb weeping. Seeing two angels within she. . . . Turning about she meets one whom she supposes to be the gardener. Him she questions about Jesus. He reveals himself to her in saying "Mary," and she replies, "My Master!" Forbidding her to cling to him in adoration and affection, because he is about to ascend to the Father, he sends a message to

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Knew not* (v. 14), was this owing (a) to her preoccupation and grief, or (b) to the change in Jesus' appearance?
- 2) *touch me not* (v. 17), (a) lit. "be not touching me," i. e. cling to or handle me not, (b) with what feeling was Mary moved?
- 3) *I ascend*, cf. CBJ.

2. Connections of Thought:

- 1) *For I am not yet*, etc. (v. 17), is this (a) do not cling to me in admiration, (b) as though I was exalted to my heavenly glory, (c) "for I am not," etc., (d) but will soon ascend;—or (a) do not seek to renew the old forms of human intercourse and affection, (b) for though I am not yet ascended, (c) I will ascend soon, (d) and the old life is already essentially broken off.
- 2) *go unto my*, etc., i. e. (a) tell those who are still my brethren, (b) that I am not to stay, but to go away, (c) but it is to ascend to my Father and God, (d) who is yours also, (e) hence you will not be forgotten.

3. Manners and Customs :

- 1) *Garden* (v. 15), light on (a) Joseph's position, (b) villa life in Jerusalem ?
- 2) *in Hebrew* (v. 16), (a) i. e. Aramaic, (b) the common language of Palestine (c) used between Jesus and his disciples.

4. Comparison of Material :

She had seen, etc. (v. 18), (a) note the testimony of the Synoptics to Jesus' appearance to Mary, (b) why should she have been given to see him first?

5. Literary Data :

Which is to say, etc. (v. 16), note (a) light on nationality of writer, (b) character of readers?

6. Review :

With this additional material the student may review 1 and 2.

4. Religious Teaching : *Jesus appears first to the one for whom He had done the most and who seemed to need him the most. "John had love's insight. Mary had the want which love creates. John's insight taught him first to conclude that his Lord had risen; Mary's want brought her Lord first to her to satisfy it."*

§ 3. Chapter 20: 19-29.

1. The Scripture Material :

Vs. 19. 20. That evening when the doors are shut for fear of "Jews," Jesus stands among them saying, Peace be unto you. They are . . .

2) vs. 21-23. He adds, Peace be unto you. I send you as the Father sent me. Breathing on them he says, Receive the Holy Spirit; as you forgive or retain sins, so are they forgiven or retained.

3) vs. 24, 25. One disciple, Thomas Didymous, who was absent and is told how they have seen the Lord says, I will not believe till I see and feel the nail prints and put my hand into his side.

4) vs. 26, 27. Eight days after Jesus comes through closed doors to the disciples with Thomas and says, Peace to you. Thomas, prove me as you said. Continue not in unbelief but believe.

5) v. 28. Thomas says, My Lord and my God.

6) v. 29. Jesus replies, You believe after seeing. Blessed are they who believe without having seen.

2. The disciples believe—even Thomas. At evening on Sunday Jesus stands in the midst of the disciples assembled He shows them that he is the same Jesus, now exalted as the Christ, and gives them power and their commission to preach forgiveness.

But Thomas Jesus removes his despair and calls forth exalted faith. He adds

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Jesus came*, etc. (v. 19), (a) i. e. through closed doors, (b) light on his physical characteristics at this period?
- 2) *receive ye*, etc. (v. 22), what is the relation of this experience to that of Pentecost, (a) merely a foretaste or (b) here the reception of the Spirit for personal life, then reception for official life?
- 3) *I will not believe* (v. 25), is this (a) belief in the resurrection, or (b) belief in all that resurrection means, (1) the Messiah, (2) whose purposes are gloriously fulfilled?
- 4) *Thomas answered* (v. 28), did he accept the privilege Jesus offered him?
- 5) *my Lord*, etc., observe (a) whether it is an address to Jesus, (b) the significance of putting this incident at the end of this Gospel?
- 6) *yet have believed* (v. 29), what is the basis of their belief?

2. Connections of Thought :

- 1) *The disciples, therefore*, etc. (v. 20), i. e. (a) since Jesus showed them the marks of the wounds, (b) which showed he was the same Jesus, (c) who was glorified through suffering, (d) *therefore*, etc.
- 2) vs. 22, 23, note line of thought, (a) receive the Holy Spirit as the basis of personal life (enlightening and quickening), (b) and thus remit or retain sins (1) either by proclaiming the conditions on which God does this, or (b) by possessing the insight which enables man to do this absolutely, cf. CBJ.

3. Manners and Customs :

- 1) *Evening on that day* (v. 19), light on writer's method of counting the hours? CBJ.
- 2) *after eight days* (v. 26), cf. CBJ.

4. Comparison of Material :

- 1) Make a special study of the Resurrection material in this and the other Gospels with a view to organizing and harmonizing the details.
- 2) As a result of the comparison of the material of the Gospels relating to the last week of Jesus' life, formulate conclusions as to the following :
 - (a) how much does this Gospel omit?
 - (b) how much new material does it give?
 - (c) how explain the particular material given in it? (1) the writer intended only to supplement and correct the other earlier accounts,
 - (2) he had a special idea of his own to emphasise which governed the choice of material,

- (d) how far does the general purpose of the Gospel govern the special choice of material here and in what respects do the various sections and scenes fit into this special purpose?

5. Review :

The student may review and criticize the material of 1 and 2.

4. Religious Teaching : *We are to rejoice that the privilege is given us of accepting Jesus, not on what He appears to be to the eye of sense or even of reason, but on what He proves Himself to be to the earnest and honest spirit, seeking and accepting the truth and the life that are in Him.*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

- DIVISION I. *The "Word" and the world.* 1 : 1-13.
 DIVISION II. *The "Word" is Jesus Christ.* 1 : 14-18.

Part II. The Early Manifestation of Jesus and the Belief on Him.

- DIVISION I. *The Testimonies of John.* 1 : 19-36.
 DIVISION II. *The Belief of the First Disciples.* 1 : 37-51.
 DIVISION III. *The First Sign in Galilee.* 2 : 1-12.
 DIVISION IV. *The Manifestation in Judea.* 2 : 13-3 : 36.
 DIVISION V. *The Manifestation in Samaria.* 4 : 1-42.
 DIVISION VI. *The Second Sign in Galilee.* 4 : 43-54.

Part III The Central Manifestation and the Conflict.

- DIVISION I. *The Outbreak of Opposition at Jerusalem.* 5 : 1-47.
 DIVISION II. *The Crisis of Galilean Faith.* 6 : 1-71.
 DIVISION III. *Clearer Light and Sharper Conflict at Jerusalem.* 7 : 1-8 : 59.
 DIVISION IV. *The Formal Breach with the Religious Leaders.* 9 : 1-10 : 42.
 DIVISION V. *The Great Sign and its Issue.* 11 : 1-57.
 DIVISION VI. *The Last Appeal and the Solemn Judgment.* 12 : 1-50.

*Part IV. The Final Manifestation and the Victory.*DIVISION I. *The Master and his Friends.* 13:1—17:26.DIVISION II. *The Victory of the Humiliation.*

- § 1. 18:1-11. In the Garden.
- § 2. 18:12-27. In the High Priest's House.
- § 3. 18:28-19:16. Before the Roman.
- § 4. 19:17-42. On the Cross.

DIVISION III. *The Victory of the Resurrection.*

- § 1. 20:1-10. The Resurrection Discovered.
- § 2. 20:11-18. Mary Magdalene sees the risen Jesus.
- § 3. 20:19-29. The disciples believe—even Thomas.

Part V. THE CONCLUSION AND APPENDIX.

REMARK.—The course of the manifestation of Jesus to men has been followed through to the end. His Divine life in a true humanity, his human life revealing the Divine, have been portrayed in a selection of striking and critical scenes and words. The purpose of the whole remains to be restated and some additional material bearing on the issue of the events completes the whole.

*Division I. 20:30, 31. Conclusion: Your Faith and Life, the End and Aim of this Gospel.***1. The Scripture Material:**

- 1) V. 30. Jesus did many other signs before his disciples, not written here.
- 2) 31. What is here is written that you may believe in Jesus as the Christ the Son of God and thus may find life in his name.

2. Your Faith and Life the End and Aim of this Gospel:

What has been written in this book has been selected from much that was done by Jesus before his disciples as “signs” of his manifestation of the Father. Its purpose is to arouse and deepen your faith in Jesus, the one whom we knew and saw; to convince you that he is the Messiah, the Son of God, and thus to secure for you, as you believe in him as the revelation of the Father, that life which is Divine and eternal.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Ye* (v. 30), who—believers or unbelievers ?
- 2) *may believe* (v. 31), is this (a) begin to believe, or (b) grow in depth and stability of belief ?

2. Connections of Thought :

- 1) *Many other signs, therefore* (v. 30), cf. CBJ.
- 2) *that Jesus is*, etc. (v. 31), cf. CBJ.

3. Literary Data :

- 1) Note characteristic words and style here.
- 2) Consider carefully (a) the limitations of the book's purpose as here indicated, (b) the scope of it, (c) the dominant religious element, (d) recall the outline and course of the book's progress in carrying this out.

4. Review :

With the aid of this material the student may review points 1 and 2.

4. Religious Teaching : *As the book is read, let it be distinctly remembered by us all that the great aim of it is accomplished, not when we understand the critical questions connected with it or the beauties of its style and mode of presentation, but as we realize more fully the faith and life of Jesus the Son of God.*

Division 2. 21:1-25. Appendix: The Work and the Worker.

REMARK.—While the Gospel has been rounded up and its purpose fulfilled, there is yet in the writer's mind a desire to add other material which, while not entering directly into the plan of the work, has yet an intimate relation to it—the following on of the thread of the Master's life into the future as He comes into fellowship with His earthly followers, especially with those who have in charge the destinies of His Kingdom.

§ 1. Chapter 21:1-14.

1. The Scripture Material :

- 1) Vs. 1-4. Jesus manifests himself again to seven of the disciples as they go a fishing at the sea of Tiberias. They have caught nothing all night, and Jesus, though unknown to them, stands at dawn on the shore.
- 2) vs. 5-8. He learns that they have caught nothing and at his bidding they cast on the right side of the boat and catch a multitude of fish. The beloved disciple recognizes the Lord and Peter . . . while the other . . .

- 3) vs. 9-14. There they see a fire and food prepared. When he bids them, Peter lands the net full of fish. Jesus invites them to eat and distributes the food, while they dare not ask who he is, really knowing. This is his third manifestation after his resurrection.

2. The Christ gives fish and food to His Servants: In the third manifestation of Himself to His disciples Jesus stands on the shore of the lake of Tiberias and They find that He has prepared a meal for them to which are to be added Invited but reluctant to accept, they are given food by Him, while they

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Manifested himself* (v. 1), is this (a) simply "showed himself" as risen, or (b) manifested his glory?
- 2) *I go a fishing* (v. 3), is there (a) anything more than (1) an impulsive desire to be doing something, or (2) purpose to supply temporal wants—or (b) a feeling of discouragement and idea of returning to the old trade?
- 3) *knew not*, etc. (v. 4), is anything supernatural suggested?
- 4) *ought to eat* (v. 5), why ask what they had to eat, and not what they had caught?
- 5) *a fire*, etc. (v. 9), does it intimate that these came about miraculously?

2. Connections of Thought :

Jesus cometh, etc. (13), i. e. (a) v. 12 Jesus invites them to come and eat, (b) they hang back (1) though they know who it is, (2) yet after all doubtful and afraid to ask, (c) he comes to them and gives them food.

3. Manners and Customs :

- 1) *his coat* (v. 7), note garb of the fisherman.
- 2) *fire* (v. 9), cf 18 : 18 and observe additional details about food.

4. Historical Points :

Consider the meaning of this scene ; (a) is it merely a narrative of fact, another manifestation of the risen Jesus, or (b) is there a symbolical meaning in it (1) the failure of work apart from Jesus, (2) the success of those who obey Jesus, (3) he provides for their wants.

5. Literary Data :

one hundred, etc. (v. 11), (a) observe work of eye witness, (b) is there anything symbolical in the number?

6. Review :

The student may use this material in reviewing 1 and 2.

4. Religious Teaching: *The servants of the Christ need constantly to be re-assured that they who labor in His service with single hearted devotion shall both be sustained by Him and given real and abounding success in their work.*

§ 2. Chapter 21: 15-23.

1. The Scripture Material:

- 1) Vs. 15, 16. After eating, Jesus asks Simon twice, Lovest thou me? and when he answers, Yes, replies, Feed my lambs, tend my sheep.
- 2) vs. 17-19. Asked a third time, Simon in grief says, Lord as thou knowest all, thou knowest this. I do. Jesus repeats his former command and adds concerning his death, You girded yourself when young, but when you are old another shall take you where you would not. Follow me.
- 3) vs. 20-23. Peter turns and sees . . . and says . . . Jesus answers, If I wish him to wait till I come [not, He will wait and shall not die (as some thought), but if I wish him to wait] what care you. Follow me.

2. "Feed my Sheep; Follow me:" Jesus now reminds Peter of his recent fall by asking thrice, "Lovest thou me?" Peter humbly yet steadily replies, "I do," and is thrice bidden as a shepherd to care for the sheep, while the end of his life is hinted at in the words But he is rebuked for his curiosity about the future of the beloved disciple and bidden, "follow me, though I keep him waiting till I come."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *More than these* (v. 15), what? CBJ.
- 2) *stretch forth*, etc. (v. 18), does this mean for (a) guidance, or (b) crucifixion?
- 3) *and what*, etc. (v. 21), (a) cf. marg., (b) i. e. "What is to become of him," (c) spirit of this question?

2. Connections of Thought:

- 1) *Jesus saith*, etc. (v. 15-17), i. e. (a) do you love me (1) with that self-assertion that once you showed, (2) or with real humility and self-abnegation? (b) (he replies) I love you, I love you, according to your own estimate of my love, (c) (answer) then you are fitted for service to others in my name.

- 2) *Verily, verily*, etc. (v. 18), i. e. (a) you are now fitted to feed my sheep, for (b) once, you were self-willed and impetuous, (c) but, from this time on, you will be meek, consecrated to my service, growing constantly into a state of mind in which (d) the time will come when your martyr's death will be the crown of your life of service to the glory of God.

Peter therefore, etc. (v. 21), i. e. (a) v. 20, as this disciple was beloved and confided in by Jesus, (b) Peter, perhaps enviously, concluded that he was to have a happier lot, (c) and *therefore* asked, etc.; (d) Jesus does not indulge this feeling but replies (1) that does not concern you, (2) if he has a happier lot; (3) one service of me is as important as another, (4) do your work—that is the chief thing.

3. Manners and Customs:

- 1) *girdedst* (v. 18), follow out hint of manner of wearing clothes.
2) *saying went forth* (v. 23), note method of communication among early believers.

4. Historical Points:

- 1) Is this scene recounted (a) chiefly to narrate Peter's restoration, or (b) to teach the characteristics, duties and obligations of Christian workers?
2) look up the traditions relating to the future career of Peter and John.

5. Literary Data:

- 1) *Lovest thou me* (vs. 15-17), (a) cf. marg., (b) any difference of meaning intended?
2) *should not die* (v. 23), (a) did he die? (b) if so, why not mentioned? cf. CBJ.
3) Consider (a) whether this chapter is (1) an original part of the Gospel or (2) an appendix, (b) whether written by the author of the Gospel or added later, (c) the purpose of the chapter as related to the Gospel.

6. Review:

Having mastered the re-examination, the student may review 1 and 2.

4. Religious Teaching: *The Master wishes each of His followers to recognize all kinds of service to Him as legitimate and useful and thus "give himself up to His will in cheerful, exact, habitual obedience, deeming all his orders wise, acknowledging His right to dispose of us as He pleases, content to serve Him in a little place or in a large one, by doing or by suffering, for a long period or a short, in life or by death, if only He be glorified."*

3. Chapter 21: 24, 25.

1. The Scripture Material:

- 1) V. 24. This is the disciple who testifies and wrote this—and we know that he testifies truly.
2) v. 25. The world would hardly be large enough to hold the books, if the other deeds of Jesus should all be written.

2. The Final Notes: The beloved disciple is the one who wrote this book of his own testimony.

We know that his testimony is true.

Should all that Jesus did be written, the world could not contain the books.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *This is the disciple* (v. 34), i. e. the beloved disciple to whom reference was just made.
- 2) *beareth witness*, how ? (a) by word of mouth, or (b) as written ?
- 3) *we know*, who ? (a) the writer, or (b) others, friends or readers ?
- 4) *would not contain* (v. 25), in what sense ?

2. Literary Data :

- 1) Study the views held as to the relation of these views to the Gospel as a whole.
- 2) *this is the disciple* (v. 24), (a) note the reference to the "beloved disciple," (b) recall the scenes in which this disciple is referred to, (c) observe the fullness of detail in these scenes, (d) note the claim made here, (e) grounds for regarding this disciple as identical with John the apostle.

3. Review :

The student may review 1 and 2 as directed.

4. Religious Teaching: *What Jesus did by his presence, words and work,—what He has done and is doing, may well be the theme left with us as we close our study. One question may be added—What am I doing to broaden and deepen His work ?*

Contributed Notes.

Matthew 27: 9, 10. But few, if any, of the quotations from the Old, into the New Testament, afford to the candid student greater difficulty than the above. The difficulty is a peculiar one. In most of the other quotations which have not been found in the Old Testament the evangelist, or apostle, has either quoted from the Septuagint, or has evidently designed to give merely the sense of the passage in question, but in the present case, many of the words, and those the most essential even to the sense, appear neither in the Hebrew nor in the Septuagint, nor, indeed, in any other of the ancient versions ordinarily appealed to. The Syriac version presents somewhat less difficulty in that it omits the name of *Jeremiah* from the text, thus relieving us of the necessity of finding the words in any given prophet, but such relief is of little consequence when, upon investigation, it is seen that the most important part of the question is found in the writings of none of the other prophets, nor in any of the other writers of the Bible.

But what is most surprising in the matter is the method adapted by many of our commentators in disposing of the difficulty. So far as we have examined these, we find uniform agreement that the words are not given by Jeremiah, and almost equally uniform agreement that the word *Jeremiah* is an error that, in some way, has gotten into the text instead of *Zechariah*. Zech. 11 : 12, 13 is said to be the passage had in mind when Matthew wrote; and some of the Commentators treat the passage in such a way that the reader, taking it for granted that the name *Jeremiah* is the only error in the case, would read on without further examination and remain, perhaps, forever in ignorance of the real facts involved. For instance "Jameson—Faussett—Brown"—we quote only from such authors as are in ordinary use,—with their characteristic disregard of critical accuracy, merely make their comment on the meaning of the evangelist, and, quoting such words of the passage as are found in Zechariah and making parenthetical reference to Zech. 11 : 12, 13, produce the impression that all the words quoted by Matthew are to be found in the verses of the prophet. Bloomfield, though giving a somewhat extended discussion of the subject leaves the reader under very much the same impression viz.: that the substitution of the word *Zechariah* in the stead of *Jeremiah* would solve the difficulty.

Even DeWette, quoted by Lange, appears more disposed to evade than candidly to face the difficulty. "There is a similar passage," says he, "found in Zechariah 11 : 12. Even Origen, Eusebius, Jerome and Augustine found the common reading, which cannot be disputed. Origen supposes that the passage is found in an apocryphal book of Jeremiah. Jerome found the passage in an apocryphal book of Jeremiah. The quotation from Zechariah is freely made, the phraseology being different from the Hebrew text, and from the Septuagint."

After a long struggle with the case Lange himself sums up the matter by saying: "The passage in question combines four different quotations, Zechar-

iah 11:12—Genesis 37—the narrative of the text, with special reference to Zechariah—and Jeremiah 32: 6, 8."

"A struggle" we call this effort of Lange to remove the difficulty from the text. What has the learned Commentator undertaken? Only this; to prove that when Zechariah says "If ye think good, give me my hire, and if not, forbear. So they weighed for my hire thirty pieces of silver"—and when Moses gives the account of Joseph's dreams and of his being cast by his brethren into the pit,—and Matthew relates the purchase of the potter's field,—and Jeremiah tells us of his buying the field of Hanameel in Anathoth,—all taken together mean "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me!"

We have said that the essential part of the quotation,—that which makes the purchase of the potter's field the fulfillment of an ancient prophecy—is nowhere found in sacred writings. The ascribing of words to Zechariah is a mere evasion. There is no "potter's field" either in the Hebrew, the Septuagint, or any other of the versions used in the study of the text. The *Hebrew* has it, as in our English version; though we would prefer a parenthesis with a slight change of a few words,—“if ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver, and the Lord said unto me, Cast it unto the potter—(at a beautiful price was I valued by them!) And I took the thirty pieces of silver, and cast them into the house of the Lord, unto the potter.” The *Vulgate*, followed by Luther, has substantially the same. The more ancient versions differ still more widely from the words of Matthew.

Says the *Syriac*—(we are a little doubtful as to our parenthesis):—"If it is good in your eyes, give me my hire, and do not rob me. And they weighed for me my hire, thirty pieces of silver, and the Lord said to me, Cast it into the treasury (great glory did I get from them!) and I took the thirty pieces of silver and cast them into the Treasury, into the house of the Lord."

The Targum: "If it is right in your eyes, make ready (to do) my will; and if not, forbear. And they did my will—some of them (did). And the Lord said to me, write on parchment a memorial of what they have done, and place it in the sanctuary, and give it into the hands of the Prefect, (for I had made them greatly revere me!) And I wrote the memorial of their deeds, and placed it in the Treasury of the Lord, under the hand of the Great Prefect (or High Treasurer)."

The Septuagint: "And I will say to them, 'If it is good in your sight, give me my hire, or refuse; and they put my hire at thirty pieces of silver. And the Lord said to me, Cast it down into the furnace, and I will consider whether it is genuine in the same way as I was tested by them. And I took the thirty pieces of silver and cast them into the house of the Lord, into the furnace.'"

Corollaries.* 1.—Allowing that our *Hebrew Text* is the form, or the nearest approach to the form, in which the Old Testament was given to the world, we must surrender the idea commonly entertained that the more ancient the text from which a revision has been made the more authentic it must be,—for we see from the above revisions that the ones ordinarily considered the oldest—the Septuagint and Targums,—show the widest departure from the original

* There are many, who, with us, would hardly be willing to grant the validity of some of these corollaries, in the form in which they are given the EDITOR.

narrative, while the greatest resemblance is found between the Hebrew and the more recent revisions.

2.—Or, we must believe that a variety of texts existed at as early a date as those of the Septuagint and the Targums, differing fundamentally from each other, and that we now have no means of ascertaining which of these texts represented revelation given by God.

3.—Or, again, inasmuch as both Jesus himself and the evangelists are said generally to have quoted from the Septuagint, we should discard the Hebrew as containing the original word of God, and make the Septuagint our supreme authority in matters of religion.

4. If we admit both the Septuagint and the Hebrew as of divine authority, —and the New Testament writers, equally with Jesus, quote from both—we have two divine records in many places differing very materially from each other; which fact calls for better explanation than has yet been given by the critics.

5.—There being a number of quotations in the New Testament which can be found neither in the Hebrew, Septuagint, nor any other ancient version, there must have been divinely inspired records which have been wholly lost,—or else all the ancient texts had been, when the New Testament was written, so generally complete that none of them could have been regarded as the infallible revelation, unless we admit that both Jesus and the evangelists were mistaken in the quotations which they made.

6.—Either the whole subject of the divine origin and the infallible authority of the Scripture, as we would now have them, must be reopened for investigation, as many are now insisting must be done, or the whole subject is of very little importance, except as matter of mere antiquarian research or curiosity.

THOMAS J. DODD.

Synopses of Important Articles.

The Seat and Sources of Authority in Religion.* This problem which so exercises the mind of today is simply a new form of the old question concerning the relations of Reason to Faith. It has been created in its present form by the rise and growth of what is termed the higher criticism as applied to the Sacred Scriptures. This higher criticism is but a name for scientific scholarship scientifically used. Grant such scholarship legitimate, and the legitimacy of its use to all fit subjects must also be granted. To allow that many of its conclusions are arbitrary, provisional, or problematical, is simply to say that it is a human science, created by men, worked by men, yet growing ever more perfect with their mastery of their material. Now, the Scriptures either are or are not fit subjects for scholarship. If they are not, then all sacred scholarship has been and is a mistake, and they are a body of literature possessed of the inglorious distinction of being incapable of being understood. If they are, then the more scientific the scholarship the greater its use in the field of Scripture; the more it is reverently exercised on a literature that can claim to be the pre-eminent sacred literature of the world, the more will that literature be honored. With the many new elements entering into sacred scholarship, it was impossible that traditional views and traditional causes should remain unaffected. If ever anything was inevitable through the progress of science, it was the birth of the higher criticism; and once it existed, it was no less a necessity that it should have a mind and reach conclusions of its own. Where scholarship has the right to enter, it has the right to stay; and it cannot stay in idleness. What it does and decides may be wrong, but the wrong must be proved by other and better scholarship. Is the Protestant doctrine of the authority of the Scriptures in matters of faith and conduct negatived by a critical handling of them? Must we maintain the traditional view of the Bible over against the critical, in order that it may remain to us the authoritative Word of God? Dr. Martineau and certain conservative though not therefore orthodox, theologians, answer affirmatively. But this is the kind of defense that loses the citadel by concentrating the forces on the weakest, least defensible, and most superfluous outwork. The existence of Scripture as the authority in religion is staked on questions that, whatever may be said and done, critical scholarship alone can decide, and will decide, in its own way, and so decide as to be ultimately believed. Neither to Dr. Martineau nor to the traditional conservative can we concede this, that criticism invalidates the Bible as a religious authority. Further, the theory is inconsistent with the inspiration of the books and the men who made the books. Their authority is made dependent on the traditional canon, and on their being what it represents them as being. But a law does not become authoritative by being codified; it is codified because it is authoritative. So a book does not become inspired by being authenticated or canonized. It is to their essential character and contents that the books owe their authority. The tradition or the polemic

* By the Rev. A. M. Fairbairn, D. D. L. D., in *Christian Union*, Oct. 10 & 17, 1891.

that obscures these hides the authority; the criticism that makes them most manifest reveals it. Criticism has, by bringing the sacred books into relation with sacred history, done something to restore them to their real and living significance. By binding the book and the people together, and then connecting both with the Providential order of the world, criticism has given us back the idea of the God who lives in history through his people, and a people who live through His Word. And so the Word of God is a large term; it does not denote a closed, but a living history; not something that is dead, a letter that can be printed in black on white, a book which compositors have set up and binders have bound and educated people can read. It is living; it has no being without the Spirit of God; were that spirit to be withdrawn, the Scriptures would cease to exist; where they were, a literature would remain, but not the word of the living God.

These ideas of Dr. Fairbairn's, while perhaps not new, are yet important. They present one view, and that an increasingly acceptable one, of this fundamental theological problem upon which thought is at present engaged.

St. John in Modern Christian Thought.*—During the Middle Ages, Paul was little known and less understood. The Reformation may be said to have rediscovered him, and since that time St. Paul has dominated the thought and life of the Christian Church. But the movement now is toward St. John; his writings are coming to a fuller recognition than they have ever yet received. His characteristic thoughts have never yet penetrated theology and church life as have St. Paul's, but his day is at hand—our age is discovering him. Much preparatory work is necessary before St. John's teaching can be understood as a whole, and in relation to the rest of Scripture. That this preparatory work is being done is evinced by the large number of the very finest and most scholarly commentaries which are now appearing, treating of the Johannine writings. If St. John can be made as much the common property of the church as is St. Paul, the result can be only good. And there is no reason to think that the effect of the present direction of thought will be to displace St. Paul. This could only be the case if the teaching of the two Apostles were mutually antagonistic, but it is not so. Their teaching is mutually complementary. The difference in regard to the truth common to both is simply one of expression and proportion.

Among the New Testament problems which now engage the attention of Christian scholars and Bible students, that concerning the Johannine writings is obviously paramount. St. John's day, as Prof. Banks says, has come. The questions which this problem involve are many and delicate; they concern, first, the authorship, but that is only the grosser aspect; secondly, the conditions to which the material of the writings was subject in its historical transmission by John. Here is the vital question. How did John's personality, and his sixty years of life between the receiving and the recording of Jesus' teaching, affect that teaching? To this we may well give earnest study and thought.

Wendt's *Der Inhalt der Lehre Jesu*.† This volume by Prof. H. H. Wendt on the *Contents of the Teaching of Jesus* was preceded, five years since, by a preliminary volume in which he essayed to separate the original and authentic portions of the Gospel narrative, which would furnish the basis for the present work, from such accretions and manipulations as he conceived

* By Rev. Prof. J. S. Banks, in the *Expository Times*, Nov. 1891.

† Reviewed by Prof. W. P. Dickinson, D. D., in *Critical Review*, Oct. 1891.

the Gospels had suffered. Fortunately, the value of the second volume does not depend upon the complete accuracy of the first. Dr. Wendt deduces his main representation from the Synoptic sources, the Gospel of Mark standing first in importance. The five sections of the book have the following subjects for treatment: (1) The historical points of attachment which the teaching of Jesus found in the religious views of the Jews of his time. (2) The outward form of Jesus' teaching, (3) the Kingdom of God (which is the main theme, and receives extended and logical discussion). (4) Jesus' testimony to his Messiahship (including consideration of the nature and significance of his death, and the heavenly future of the Messiah). (5) The glimpses given by Jesus as to the further development of the kingdom of God on earth. In the *Conclusion* Wendt calls attention to six salient aspects of the teaching of Jesus: its grand inner unity, the consistency of its detailed application, its purely religious character free from all mere speculative elements, its thoroughly moral nature and aims, its pervading reference to the underlying principle of the fatherhood of God, and the close and complete correlation of doctrine and of life. The work is marked by care in detail, skill in the presentation and weighing of facts, candor in the consideration of opposing aspects of truth, and freshness in style of treatment. It is independent in tone, makes few direct references to other scholars, and is written with clearness and fluency. It is remarkably suggestive. Indeed, Dr. Wendt's volume deserves to be ranked among the most important contributions to Biblical theology. It is adapted to the use of intelligent laymen, and there is an evident desire on the part of the author to make himself clearly and fully understood.

It is unfortunate that this highly valuable work is accessible as yet only to readers of German, but it will no doubt soon be translated. Prof. Dickinson has not over-estimated its importance. It is another great contribution to the study of biblical theology, the department of theological study so recently entered upon, and which promises to throw so much light upon the rise and character of Christian truth.

Book Notices.

The Wider Hope.

The Wider Hope. Essays and Strictures on the Doctrine and Literature of Future Punishment. By numerous writers, lay and Clerical, including Archdeacon Farrar, Dean Plumptre, Prin. Tulloch, Rev. Wm. Arthur, etc. With a paper by De Quincy, etc. New York: E. P. Dutton and Co. Pp. XVI., 436.

When Archdeacon Farrar's book of sermons entitled "Eternal Hope" appeared some years ago, a series of articles in discussion of its teachings was published in the *Contemporary Review*. These articles written by distinguished men and considering so grave and vital a subject have been collected in this book for permanent use and wider circulation. An article written by Thomas De Quincy in 1853 precedes these contributions, advocating the now familiar view that *aionios* means "pertaining to the cycle of existence that belongs to any object not individually for itself, but universally in right of its genus," thus avoiding the idea of "everlasting" as the universal meaning of the term. It is a question whether the articles as a whole deserve reprinting. That by Dr. Salmon seems to be the most concise, weighty and judicious. Readers will find food for thought and opportunity for a review of thinking on this solemn and difficult theme in these pages. A fairly complete bibliography of the subject up to about 1889 closes the volume.

Some Books on Gospel Chronology.

New Light from Old Eclipses: or, Chronology Corrected and the Four Gospels Harmonized by the rectification of errors in the received astronomical tables. By William M. Page. St. Louis: C. R. Barns. Pp. XV., 590. Price \$2.50.

The Genesis and the Exodus of the Gospel; or the two Eminent Days of our Lord Jesus Christ. A Treatise. By Rev. W. P. Ten Broeck, La Crosse, Wis.: W. J. Boycott. Pp. 80.

Chronology of Christ's Life. By Rev. Andrew P. Stout, Indianapolis: The Author. Pp. 414. Price, \$2.00.

What is uncertain is an attractive if not a fruitful field for a certain class of minds. Each writer hopes or rather believes that his book has settled the vexed question but, somehow, it persistently reappears after each solution has had time to settle itself. Such a state of things would seem to teach its own lesson to successive investigators, but up to this time it has failed to do so. Mr. Page has proved that our Lord was born about the Passover season of B. C. 3 and died on Thursday March 17th A. D. 29. But by Mr. Ten Broeck's calculation it is infallibly shown that the former event occurred Dec. 25th, B. C. 8 and the latter on March 26, A. D. 28. Mr. Stout allows that the exact date of the birth is a matter of uncertainty, but inclines to Wieseler's date of 4 B. C. The student whose time is precious hesitates to embark on this sea of

uncertainty when many a valuable hour has been lost. The books of Mr. Page and Mr. Stout contain the harmony of the gospels arranged chronologically, each according to the scheme of the respective authors. While one may well admire the industry and perseverance of these writers, it cannot be denied that much labor has gone to waste which might have been occupied in more useful studies. None of them has the correct point of view or is possessed of scientific principles which make books of this kind of real value.

Isaac and Jacob.

Isaac and Jacob: their Sins and Times. By George Rawlinson, M. A., New York: A. D. F. Randolph and Co. Pp. VIII., 186. Price \$1.00.

This book adds neither to Canon Rawlinson's reputation nor to the "Men of the Bible" series to which it belongs. It is a weak dilution of the biblical material with patches of information culled from popular writers like Geikie, Robinson, Thomson, etc., and dreary wastes of platitudinous description from the commonplace imagination of the writer. One would never know from this story that there were any difficulties in the book of Genesis needing explanation, or any thing more than a moderate degree of sin in the early career of Jacob and such as is quite excusable. The reader's time will be wasted in looking at this feeble imitation of the strong and simple narrative of Genesis.

A Popular Apologetic.

The Impregnable Rock of Holy Scripture. By the Rt. Hon. W. E. Gladstone, M. P. Revised and enlarged from the Sunday School Times. Philadelphia: John D. Wattles. Pp. 358.

Mr. Gladstone's book has become well known to many among us. It has peculiar excellences and defects, but its excellences are by far the more numerous and striking. It is an endeavor to offer an argument for the Divine character of the Bible, especially the Old Testament, on the part of one who has been accustomed to weigh and estimate reasonings from the point of view of the non-specialist, the popular reasoner and persuader. Such an effort is bound to be interesting and when a mind like that of Mr. Gladstone is behind it, the findings cannot fail to command respect. A peculiar tinge of interest is added to the discussion by the introduction of illustrative material borrowed from the prehistoric antiquity of Greece, a field which this great statesman has found time extensively to cultivate. As to the results of the whole inquiry and argument, three remarks may be made, (1) it is gratifying to find that Mr. Gladstone holds that no essential breach has been made in the trustworthiness and authority of Scripture by the assaults of negative criticism, (2) still he recognizes and acknowledges practically and incidentally that the Bible is authenticated by the character of the religious element in it and not by its accuracy in historical or scientific detail, (3) the book reveals clearly the inability of any writer, however broad minded and clever he may be, to write satisfactorily about the Bible from a standpoint totally removed from the body of results which historical criticism of the Bible has established. Mr. Gladstone has essayed to do it; he has made some acute observations and offered some striking arguments; but he has fallen frequently into two extremes of *a priori* reasoning—an inheritance of his earlier days—and of generalization from insufficient and improbable data. In other words the discussion is well

worth reading not so much for positive results as because it contains many acute and valuable remarks upon the Bible and present discussions of it by a cultured Christian man—and that man, Mr. Gladstone. The publisher has issued it in very good taste; clear type, broad margins and an excellent frontispiece of Mr. Gladstone with an autograph letter, making it an attractive volume.

The Epistles to the Thessalonians.

The Cambridge Bible for Schools and Colleges. The Epistles to the Thessalonians: with Introduction, Notes and Map. By the Rev. George G. Findlay, B. A. New York: MacMillan and Co. Pp. 183. Price, 50 cts.

The latest issue of this valuable series shows no falling off in character or contents, unless it may be in the map which is not so artistic and clear as those in former volumes. Very full introductions are supplied by Prof. Findlay, discussing (1) the city of Thessalonica, (2) how the Gospel came to Thessalonica, (3) the Gospel of Paul at Thessalonica (already printed, by the way, as an article in the *Expositor*), (4) the occasion of the two Epistles, (5) their genuineness, (6) their style and character, (7) Analysis and digest (this latter a new and valuable feature). In an Appendix of eleven pages a detailed historical exposition is given of the great problem of these Epistles—the Man of Lawlessness (or Man of Sin). Prof. Findlay finds himself in general agreement with the views of Dorner, Olshausen, Riggenbach, Alford, Ellicott and Eadie upon the question. The commentary will add to its author's growing reputation as a biblical scholar and reflect credit on this excellent series of books.

The Epistle to the Galatians.

The Cambridge Bible for Schools and Colleges. The Epistle to the Galatians, with Introduction and Notes. By the Rev. E. H. Perowne, D. D. New York: MacMillan and Co. Pp. xxviii., 91.

A sound and useful commentary in brief compass is given by Dr. Perowne in this volume. It pursues the same course along the same lines as those which previous volumes of the Cambridge Bible have made familiar to the student. The Introduction is lucid and full, and an appendix contains some detailed discussions of special passages and a consideration of Paul's Arabian sojourn. The judgments expressed and interpretations given are largely those of Bishop Lightfoot in his ample and unrivalled Commentary, but they show independent study and thought, on the part of Dr. Perowne.

General Notes and Notices.

"Egyptian and Phœnician Archaeology" form the subjects of two important courses of lectures at University College, London, this winter. They are to be delivered by Prof. Reginald Stuart Poole, and each lecture will be illustrated by a visit to the galleries of the British Museum.

Two interesting works in the department of Primitive Church history are announced from the publishing house of T. & T. Clark. The first, just issued, is by the late Prof. David Duff of Edinburgh, entitled "The Early Church, a History of Christianity in the First Six Centuries." The second, soon to appear, is a translation of the substance of Prof. Bickell's work "Messe and Pascha" made by Mr. Wm. F. Skene under the title "The Lord's Supper and the Passover Ritual." An introduction by Mr. Skene will discuss the "Connection of the Early Christian Church with the Jewish Church."

The Lecture Association of the University of Pennsylvania announce for the coming season seven courses of lectures, the sixth of which is upon *Ancient Worship*. The course is to be given during late February and early March, in Association Hall (Philadelphia.) It is the longest of the seven courses, comprising in all nine lectures. The first three are to be delivered by Dr. Jno. P. Peters, of the University of Penn., and treat of the "Religious History of Israel," as follows: (1) Origin: Early Religious Ideas of the Hebrews, and their Relation to those of Kindred and Surrounding Nations. (2) The Prophets; or the Progressive and Spiritualizing Tendencies. (3) The Priesthood and the Temple: the Ritual, its Development, Meaning and Effect. The second three lectures will discuss "Early Religious Ideas," to be given by Mrs. Sarah Yorke Stevenson of Philadelphia. The divisions: (1) Primitive Egypt and its Relation to the Stone Age. (2) Development of Religious Ideas. (3) Organized Religion: The Temple and the Priesthood. The last trio is to be presented by Prof. Morris Jastrow, Jr., of the University of Penn., upon certain "Phases of Ancient Worship," namely: Sacrifice, Fire, and Dances and Processions. The limitations of locality are always a matter of regret; they will be doubly so in this instance to many an eager Bible scholar. It is to be hoped that the substance of these valuable discussions may in some form or other reach a wider public than that to which they will be primarily delivered.

A new and carefully revised edition of Dr. Andrews' "Life of Our Lord" is soon to be published by Scribners. The book has long stood among the first in its department, especially in its treatment of the chronology of Jesus' life. It will now be qualified for still greater usefulness by being brought fully abreast of the latest scholarly results.

The statement contained in the November *STUDENT* that Profs. W. F. Moulton and R. L. Bensley of England, were to assume positions in the University of Chicago, was incorrect and inadvertently inserted. Also, credit should have been given the *Independent* for the translation of Prof. Cornill's chronological arrangement of the Old Testament Literature. The presentation of this synopsis has been misunderstood as indicating the position of the *STUDENT*, when it only pretends to present that of Prof. Cornill.

In a recent discussion concerning the Jewish Colonization of Palestine, Prof. Shodde calls attention to the fact that the Hebrew is a living language, used by millions of people to-day. "It is no exaggeration to say," he writes, "that as many Jews employ it now as their sole literary vehicle, and in a jargon form as a means of intercommunication, as spoke it when Moses led the children of Israel out of Egypt. Of the six and one-half or seven millions of Jews on the globe, more than four millions are in Southeastern Europe and Western Asia, and all these use the Hebrew tongue." Its literary vitality is seen in the large number of translations into Hebrew, e. g. *Pilgrim's Progress*, *Paradise Lost*, Goethe's *Faust*, the *Quran*, and Eber's Biblical novel, *Joshua*. A complete Hebrew commentary on the New Testament, by Dr. Litchenstein, is now being published in Leipzig, while both "Delitzsch's and Salkinson's" versions of the New Testament have had circulations even exceeding the "most noted works of fiction. Of the former, fully eighty thousand copies have been circulated, chiefly among the Eastern Jews." He states that the periodical literature, both religious and secular, in both jargon and Biblical Hebrew, is large and constantly increasing.

Most commendable and attractive courses of Bible Study are offered at Cornell University this year. There are eight in all. The first two are of a general character, treating the history, biography, geography, and institutions of the Old and New Testaments respectively, as an introduction to more restricted and advanced work. All of the courses are open to the whole University, except the Study upon the Books of Samuel, which only women may elect. Course Four is upon the Life of Christ according to John, Five treats of the Career and Character of Paul as seen in the Acts and his Epistles. The last three courses are intended for scholarly and special study. The Sixth is upon the Minor Prophets, especially Hosea and Amos. The Seventh is an Introduction to the History of the Jews, embracing an extended examination of the Pentateuch, and tracing the history down to the time of Christ. The Eighth course is upon Hebrew Poetry, treating the books of Job and Psalms from the standpoint of a sympathetic literary criticism. The *Inductive Studies of the American Institute of Sacred Literature* are to be used wherever they cover the ground to be traversed, as in Courses Three and Four. In addition to these established courses, some series of lectures on topics of general Bible interest are promised. The presentation of such a programme of Bible Study in one of the great and not distinctively religious Universities, is a matter for general rejoicing, and has a significance which all may profitably consider.

The *Expository Times* (London) has arranged a "Guild of Bible Study," a loose form of organization to secure good concerted study of the Scriptures. The only condition of membership is the promise to study carefully, with commentary aid, the portion of the Bible designated. The assignment of material for the next six months has been made, being the First Twelve Chapters of Isaiah, or the Epistle to the Hebrews, or both. No examinations or statements of progress are required, but all are invited to send in to the Editor from month to month the results of their study in the form of exegetical, expository or critical notes, from which certain papers will be selected each month for publication, and prizes will be awarded their Authors, the prizes being modern books of value. No fees are exacted, and contestants will be grouped, those without theological training not coming into competition with those who have attained it.

THE AMERICAN INSTITUTE OF SACRED
LITERATURE.

A new correspondence course will be added to the list of English Bible courses January first. This course will be called the "Founding of the Christian Church." It will be based upon the Inductive Studies, an outline of which is given in the preceding pages of this magazine. The Institute general examination for next year will also be upon this subject, and the International Lessons take up the Book of The Acts July 1st, 1892. Many students who have been giving time and thought to the *events* of the life of Christ in a study of Luke's Gospel and to the Divine *teachings* of the Gospel of John will be glad to turn now to this new course, affording as it does, in its history of the triumphal progress of the Church which rose from the sepulchre of the Christ, a strong contrast to the sorrowful events which preceded his entrance there.

The course will also be arranged for Club use at once. The young peoples' societies will be able to study here the beginnings of the Church to which they have pledged allegiance. Such knowledge will be for them a sure foundation for a structure of faith and works.

The courses in New Testament Greek prove attractive to many who have been studying the English Bible under the direction of the Institute. A desire to read the New Testament in the original is frequently born of such study and a statement of what may be accomplished in one hour a day through a year will be of interest to those who are afraid to undertake so formidable a task.

One who has never studied New Testament Greek will learn; a) to pronounce the language with considerable ease; b) acquire a knowledge of the most important grammatical principles; c) gain a vocabulary of three thousand words; d) thoroughly master the first four chapters of the Gospel of John; e) lay a solid foundation for further work in the language and in New Testament exegesis.

One who has already studied New Testament Greek and desires to review will obtain a scientific knowledge of the whole of New Testament Greek etymology; acquire an extensive vocabulary; be able to read with ease and accuracy the Gospels, the Acts and the easier Epistles. These statements refer, not to the exceptional student (who can possibly do much more than this) but to the average person of mature years.

A plea for the study of the Hebrew will also be appropriate here. As the Sunday schools pursuing the International Lessons turn back to the Old Testament once more, many ministers will also turn there for their Sunday evening texts. He is fortunate who can turn also to his Hebrew Bible and from text and context learn the full scope of his subject and its legitimate applications. To those who have once possessed such knowledge, but from whom it has slipped by time, the Institute offers a special course of study. Its results may be summed up as follows: a) ease of pronunciation; b) a working and also a scientific knowledge of Hebrew etymology; c) a vocabulary of one thousand words; d) mastery of the first eight chapters of Genesis; e) ability to read

with accuracy and ease any part of the historic portions of the Old Testament.

The minister who has *never* studied Hebrew has been deprived of a valuable instrument for his work, but if he have any appreciable number of years of active service before him he will not find it too late to *begin now*, and he may obtain a working knowledge of the language within two years. The Institute would like to hear from all such.

The examination on the Gospel of John which takes place January 15th is receiving much attention from Sunday school workers. Indeed it has been difficult to increase the corps of Examiners sufficiently to meet the demand of Sunday schools and individuals. The Institute has therefore decided to broaden the plan to accommodate the demand, and announces as follows: Any minister, Sunday school superintendent, or Bible class teacher will be considered, *ex-officio* and for this examination only, an authorized examiner, provided there is not a Special Examiner in his church or congregation. At a nominal price he may obtain a set of the questions in four grades. With these he will receive the printed regulations under which the Examination *must be taken if it is to be recognized by certificates from the Institute*. If he is unable to persuade any members of his constituency to take the examination under these regulations, he will be permitted *after the date of the Examination, Jan. 15th*, to use the questions as review and test questions, giving an opportunity, if he pleases, for looking up the answers and for free discussion of the questions.

The character of the questions will be: a) *Simple*; the first two grades will be answered without difficulty by those who have studied with a moderate degree of thoroughness the International Lessons from July to Dec., 1891. b) *Comprehensive*; covering the entire Gospel. c) *Suggestive*; requiring the examinee to think and to draw inferences for himself. d) *No catch questions*; contested points and those upon which denominations differ will be avoided. e) *Inspiring*; designed to arouse a desire for more careful and systematic Bible study.

The time is fast approaching when the demand for more thorough study in the Sunday school will render the final examination at the close of a series of lessons a necessity. So far as we are aware this is the only Institution which provides for grading the Examination papers in the same place where the questions are prepared. The work has also been so adjusted that individual candidates may take the examination in places where no Special Examiner has been appointed.

Current Old Testament Literature.

American and Foreign Publications.

265. *The Book of Leviticus*. Expositor's Bible Series. By Rev. S. H. Kellogg, D.D. New York: A. C. Armstrong and Son. \$1.50.
266. *Who was Jehovah?* By J. P. Hopps. London: Williams and Norgate, 1891. 18.
267. *Life and Times of Joseph in the Light of Egyptian lore*. (By-Paths of Bible Knowledge.) London: Tract Society, 1891. 28. 6d.
268. *La ruine de Ninive et l'oracle de Nahoum, étude historique, exégétique et critique*. (Thèse.) By F. Vernier. Montauban: Granié, 1891.
269. *Präparationen zu den kleinen Propheten*. 6. Hft.: *Maleachi*. Analyse, Uebersetzung, Disposition. By J. Bachmann. Berlin: Mayer and Müller, 1891. m.—. 60.
270. *Ueber die alttestamentlichen Ausdrücke: leviathan, tannin, rahab*. Progr. d. königl. Gymn. By Rich. Sonntag. Duisburg, 1891.
271. *History of the Jews*. Vol. I. *From the earliest period to the death of Simon the Maccabee*. By H. Graetz. Philadelphia: Jew. Pub. Soc. of Am., 1891. \$3.00.
272. *The Races of the Old Testament*. (By-Paths of Bible Knowledge.) By Prof. A. H. Sayce. London: Tract Society, 1891. 38.
273. *The Old Documents and the New Bible. A history of the Old Testament for the people*. By J. P. Smyth. New York: James Pott, 1891. \$1.00.
274. *Kanon und Text des Alten Testaments*. By Prof. Dr. Frants Buhl. Leipzig: W. Faber, 1891. m. 6—.
275. *The Cradle of the Semites*. Two Papers by D. G. Brinton, M. A., and Morris Jastrow, Jr., Ph. D. Philadelphia: Publications of the University of Pennsylvania, 1890.
276. *The Story of Jerusalem*. By Rev. Hugh Callan, M. D., in Bible Class Primer Series. Edinburgh: T. and T. Clark, 1891. 8d.
277. *The Pentateuchal Analysis and Inspiration*. By Prof. E. C. Bissell, in Hartford Seminary Record, Oct., 1891.
278. *Recherches Bibliques: XXIV. Noe le déluge et les Noahides*. By J. Haléry, in Revue des Etudes Juives, Apr.—June, 1891.
279. *Genung's Job: The Epic of the Inner Life*. Rev. by D. H. Chamberlain in New Englander, Oct., 1891.
280. *Christ in the Psalms*. Pt. I. By Rev. Moses Arnot, in Evangelical Repository, Oct. 1891.
281. *The Prophet Jeremiah. A study of his development in thought and utterance*. By A. Duff, in Expositor, Oct., 1891.
282. *The Original Rechabites*. By Ernest Bowden, in Theological Monthly, Sept., 1891.
283. *The First Six Chapters of Daniel*. By François Lenormant, in Magazine of Christian Literature, Sept., 1891.
284. *Die Vision von den drei Männern Noe, Daniel u. Job bei Ezechiel 14: 14, 20; u. ihre symbolische Deutung im Jns canonicum*. By N. Nilles. Ztschr. f. kath. Theol. 1891.
285. *Zechariah*. By W. G. Elmslie, in Expositor, Oct., 1891.
286. *On the Moral Character of Pseudonymous Books. II*. By J. S. Candlish, in Expositor, Oct., 1891.
287. *What was the Original Language of the Wisdom of Solomon*. By J. Freudenthal, in Jewish Quarterly Review, July, 1891.
288. *The Quotations from Ecclesiasticus in Rabbinical Literature*. By S. Schechter, in Jewish Quarterly Review, July, 1891.
289. *Inspired Hebrew Poetry*. By J. Neill, in Theological Monthly, Sept., 1891.
290. *A Tentative Catalogue of Biblical Metaphors*. By C. G. Montefiore, in Jewish Quarterly Review, July, 1891.
291. *Expressions concerning Israel as a Chosen Nation*. By Ad. Neubauer, M. A., in Expository Times, Oct., 1891.
292. *Christ's Appeal to the Old Testament*. By Canon S. R. Driver, D. D., in Expository Times, Oct., 1891.
293. *The Higher Criticism and the Tombs of Egypt*. By Rev. Camden M. Coburn, Ph. D., in Homiletic Review, Oct., 1891.
294. *Biblical Archaeology and the Higher Criticism*. By Prof. A. H. Sayce, LL. D., in Expository Times, Oct., 1891.

Articles and Reviews.

Current New Testament Literature.

American and Foreign Publications.

295. *La démonologie de Jésus-Christ.* Thèse. By P. Callet. Montauban: Granié, 1891.
296. *Erklärung des Briefes Pauli an die Epheser, nebst Anmerkungen zum Briefe Pauli an die Kolosser.* By J. T. Beck. Gütersloh: Bertelsmann, 1891. m. 3.60.
297. *L'Épître à Philémon, étude historique et critique.* (Thèse.) By E. Gounelle. Montauban: Granié, 1891.
298. *Der erste Brief des Apostels Johannes, in Predigten ausgelegt.* By Dr. Herm. Jacoby. Leipzig: Fr. Richter, 1891. m. 2.80.
299. *Introduction to the Johannine Writings.* By Paton J. Gloag. New York: Scribners, 1891.
300. *The Apocalypse.* By David Brown, D. D. New York: Christian Literature Co. \$1.25.
301. *The Writers of the New Testament, Their Style and Characteristics.* By Wm. H. Simcox, M. A. New York: Thos. Whittaker.
302. *Die Apostolischen Konstitutionen. Eine litterar-histor. Untersuchg.* By F. X. Funk. Rottenburg: Bader. m. 6.
303. *The Problem of Jesus.* By George Dana Boardman. Philadelphia: J. Y. Huber Co.
304. *The Larger Christ.* By Rev. Geo. D. Herron. New York and Chicago: F. H. Revell Co. 75c.

Articles and Reviews.

305. *The Aramaic Gospel—the Galilean Dialect.* By Prof. J. T. Marshall, M. A., in Expositor, Sept., 1891.
306. *Simon Peter in the School of Christ.* By Geo. T. Purves, in Presbyterian and Ref. Review, Oct., 1891.
307. *Christ's Single Exception to the Mo-*

- saic Law.* By Talbot W. Chambers, D.D., in N. Y. Independent, Oct. 29, 1891.
308. *Le Psaume XXII et la Passion de Jésus.* By D. Simonsen, in *Révue des Études Juives*. Apr.-Jun., 1891.
309. *Candidates for Discipleship. Luke IX; 57-62.* By Dr. Marcus Dods, in Expositor, Oct., 1891.
310. *Wendt on the Fourth Gospel.* Rev. by James Iverach, D. D., in Expositor, Sept., 1891.
311. *The Christology of the Earlier Chapters of the Acts of the Apostles.* By Rev. W. Lock, M. A., in Expositor, Sept., 1891.
312. *Note on Logismoi, in II Corinthians X.* By J. Ll. Davies, in Expositor, Oct., 1891.
313. *St. Paul and the Roman Law.* By W. E. Ball, LL. D., in Magazine of Christian Literature, Sept., 1891.
314. *Testimony of Paul's Epistles to the Chief Facts of Christianity.* By Canon Row, in Magazine of Christian Literature, Sept., 1891.
315. *F. W. H. Meyer's Saint Paul.* Rev. by Rev. Geo. Jackson, in Expository Times, Oct., 1891.
316. *The Vocabulary of the New Testament.* By J. Ritchie Smith, in Presbyt. and Ref. Review, Oct., 1891.
317. *Popular Books among the Jews in the Time of our Lord.* By Prof. Allan Menzies, D. D., in Expository Times, Oct., 1891.
318. *The Genesis of the New Testament, with a few Words respecting Higher Criticism.* By Prof. L. T. Townsend, in Methodist Review, Nov.-Dec., 1891.
319. *Greek Papyri.* By Prof. J. P. Mahaffy, in S. S. Times, Oct. 31, 1891.
320. *The Present Position of Biblical Criticism in England.* By Rev. Wm. T. Davison, M. A., in N. Y. Independent, Oct. 29, 1891.



GENERAL INDEX



GENERAL INDEX.

- American Institute of Sacred Literature, The.....62, 189, 253, 317, 381
 American New Testament Scholars : Llewelyn Joan Evans, D. D., LL.D. 329
- Bacon, Rev. B. W., The End of the World..... 325
 Badger, Rev. L. F., Israel in Hosea..... 77
 Batten, Prof. L. W., Duplicates in the Psalter..... 16
 Bible in English Life and Letters, The.....221, 278, 349
 Biblical Notes : Studying the Bible in its Books, 52 ; The Best Books on Revelation, 52 ; Paul's Thorn in the Flesh, 53 ; Some New Interpretations of Pauline Passages, 54 ; The Name Jerusalem, 120 ; Exodus 14 : 11, 120 ; The Future Life in Egypt and Israel, 120 ; The Song of Songs, 121 ; The Feet Washing, Jno. 13 : 1-17, 121 ; Neglect of the Apocrypha, 122 ; The Authority of Christ, 179 ; The Form of Our Lord's Teaching, 179 ; The Choice of the Apostles, 180 ; Notes on Passages in James, 180 ; Tirosh and Yayin, 181 ; The Greek of the Apocalypse, 181 ; Is the Devil a Person ? 182 ; Christianity and the Diaspora, 249 ; The Man of Sin, 2 Thess. 2 : 1-12, 249.
- Book Notices : *Alden*, The Prince of Peace, 123 ; *Arnold*, The Light of the World, 60 ; *Beecher*, A Life of Christ, 57 ; *Burr*, Aleph the Chaldean, 60 ; *Cone*, Historical Criticism and the Gospels, 314 ; *Clarke*, Life and Times of Jesus Christ as Related by Thomas Didymus, 60 ; *Deems*, The Gospel of Spiritual Insight, 124 ; *Delitzsch*, Biblical Commentary on Isaiah, 185 ; Messianic Prophecies in Historical Succession, 186 ; *Edersheim*, Prophecy and History in relation to the Messiah, 58 ; Rites and Worship of the Jews, 60 ; *Findlay*, The Epistles to the Thessalonians, 378 ; *Gladstone*, A Popular Apologetic, 377 ; *Green*, Handbook to the Grammar of the New Testament, 61 ; Hints on Bible Study, 186 ; *Latham*, Pastor Pastorum, 188 ; *Lightfoot*, On a Fresh Revision of the English New Testament, 252 ; *MacLaren*, The Holy of Holies, 123 ; *Matheson*, Spiritual Development of St. Paul, 125 ; *McGarvey*, Evidences of Christianity, 187 ; *Ochsenford*, The Passion Story, 58 ; *Oldenberg*, Latest Views in Three Sciences, 315 ; *Pater*, Marius the Epicurean, 60 ; *Plummer*, Epistles of St. James and St. Jude, 57 ; Pulpit Commentary, St. Mark, 59 ; *Perowne*, The Epistle to the Galatians, 378 ; *Rawlison*, Isaac and Jacob, 377 ; *Simcox*, The Writers of the New Testament, 252 ; A Commentary on Revelation, 313 ; *Sloman*, St. Matthew, 188 ; Some Books on Gospel Chronology, 376 ; *Studia Biblica*, 59 ; The Wider Hope, 376 ; *Vincent*, Word Studies in the New Testament, 187 ; *Weidner*, Studies in the Book, 185 ; New Testament Theology, 316 ; *Wilkinson*, The Epic of Saul, 60.
- Brigham, Rev. A. P., Inorganic Nature in the Poem of Job..... 98

Carman, Rev. A. S., M. A., A Study of New Testament Precedent	70, 159, 282
Classification of Solomon's Proverbs, A.....	147
Cobb, Rev. Wm. H., A Question of Space.....	338
Contributed Notes.....	370
Corinthians I 15 : 24-28, An Exposition on Biblical Grounds of.....	246
Correspondence.....	177
Current Old Testament Literature.....	63, 127, 191, 255, 319, 383
Current New Testament Literature.....	64, 128, 192, 256, 320, 384
Davies, Rev. Prof. T. W., The Modern Jew and his Synagogue.....	134, 200
Dodd, Thomas J., Matthew 27 : 9, 10.....	370
Duplicates in the Psalter.....	16
Dyk, Rev. J., An Exposition on Biblical Grounds of I Cor. 15 : 24-28....	246
Ecclesiasticus, Religious Ideas of the Book of.....	25, 89
Editorials; The New Volume, 1; The Policy Pursued, 2; Its Wisdom Assured by Experience, 3; The Bible a Book of Life, 4; It Enshrines the Life of God, 4; This Fact Insures its Permanence, 5; How to Rid a Man of a Worthless Theory, 6; How to Free him from a Narrow Theory, 6; The Practice of Biblical Paraphrase, 65; Its Direct and Indirect Benefits, 66; The Dominant Biblical Work of the Present Day, and the Promise for the Future, 67; "Talking" the Word, 129; This "Talking" an Element in the Formation of the Gospels, 129; Such "Talking" Needful To-day, 130; The Breadth of the Spiritual Element in the Bible, and its Demands on the Interpreter, 131; This same Breadth, and its Relation to the Believer in the Bible, 132; Preconceived Theories of the Bible, and their Harmfulness, 193; The Original Element in every Prophet, 194; The Autobiography of Jesus, 195; The Bible Fundamentally Religious, 196; The Forlorn Progress of the Biblical Scholar, 196; The Bible All Helpful, 198; Danger of Neglecting Religious Feeling, 257; Error of Divorcing Religious Thinking and Feeling, 257; What Dogmatism is, 258; What Rationalism is, 261; A Modern Jewish Idea of Messianic Prophecy, 321; The Vagueness of Prophecy, 321; Messianic Prophecy generally Impersonal, 323; Dogmatism in Interpretation Inadmissible, 324; Distinction between Interpretation and Criticism of the Results of Interpretation, 326.	
End of the World, The.....	225
English Life and Letters, The Bible in.....	221, 278, 349
Esther 4 : 13, 14, Queen Esther, or the Feast of Lots ;.....	264
Exposition on Biblical Grounds of I Cor. 15 : 24-28, An.....	246
Feast of Lots, Queen Esther or the, Esther 4 : 13, 14.....	264
General Comments.....	305
General Features of Semitic Religions.....	175
General Notes and Notices.....	55, 251, 316, 379
Goodspeed, Rev. Geo. S., Ph. D., The Proverbs of the Bible and other Proverbs	344
Gospel of John, The.....	41, 108, 165, 234, 288, 358

Harper, Wm. R., and Geo. S. Goodspeed, The Gospel of John. 41, 108, 165, 234, 288, 358.....	
Hitchcock, Rev. A. W., The Self-Consciousness of Jesus in its Relation to the Messianic Hope.....	209, 270
Hosea, Israel in.....	77
Inductive Study of the Founding of the Christian Church.....	353
Inorganic Nature in the Poem of Job.....	98
Israel in Hosea.....	77
Jastrow, Prof. Morris, Jr., General Features of Semitic Religions.....	175
Jesus, The Self-Consciousness of, in its Relation to the Messianic Hope	209, 270
Job, Inorganic Nature in the Poem of.....	98
John 20 : 27 and Our Future Bodies.....	21
Kirkpatrick, Prof. A. F., The Old Testament in the Christian Church..	8
Laurie, Rev. Thos., D. D., Jno. 20 : 27 and Our Future Bodies.....	21
Literature of the Old Testament Arranged Chronologically, The.....	300
Matthew 27 : 9, 10.....	370
McClure, Rev. Jas. G. K., D. D., The Bible in English Life and Letters.	221, 278, 349
McGiffert, Prof. Arthur C., American New Testament Scholars : Llewellyn Joan Evans	329
Meyer, Rev. F. W. C., The Relation of the New Testament to the Mosaic System.....	143
Messianic Hope, The Self-Consciousness of Jesus in its Relation to	209, 270
Modern Jew and his Synagogue, The.....	134, 200
Mosaic System, Relation of the New Testament to.....	143
New Testament Precedent, A Study of.....	70, 159, 282
New Testament, Relation of, to the Mosaic System.....	143
Old Testament in the Christian Church, The.....	8
Old Testament, The Literature of, Arranged Chronologically.....	300
Our Future Bodies and Jno. 20 : 27.....	21
Paul's Spiritual Development, A Stage in : An Inquiry.....	334
Porter, Prof. F. C., Ph. D., The Religious Ideas of the Book of Ecclesiasticus,.....	25, 89
Precedent, A Study of New Testament.....	70, 159, 282
Proverbs, Solomonick, A Classification of.	147
Proverbs of the Bible and other Proverbs, The.....	344
Pryde, Rev. Thos., M. A., Queen Esther, or the Feast of Lots : Esther 4 : 13, 14.....	264
Psalm LXXII.....	35
Psalter, Duplicates in the.....	16
Public Schools of Scotland and England, Religious Instruction in the..	154
Queen Esther or the Feast of Lots : Esther 4 : 13, 14.	264

Relation of the New Testament to the Mosaic System, The.....	143
Religions, Semitic, General Features of.....	175
Religious Ideas of the Book of Ecclesiasticus, The.....	25, 89
Religious Instruction in the Public Schools of Scotland and England...	154
Reynolds, Jas. B., B. D., Religious Instruction in the Public Schools of Scotland and England.....	154
Rich, Prof. Thos. H., Psalm LXXII ...	35
Self-Consciousness of Jesus in its Relation to the Messianic Hope, The	209, 270
Semitic Religions, General Features of.....	175
Small, Prof. Chas. H., A Stage in Paul's Spiritual Development: An Inquiry.....	334
Solomonic Proverbs, A Classification of.....	147
Space, A Question of.....	338
Study of New Testament Precedent, A.....	70, 159, 282
Synagogue, The Modern Jew and his.....	134, 200
Synopses of Important Articles: The Lord's Prayer: Daily Bread, 183; The Evil one, 184; The Ministry and the Higher Criticism, 250; The Au- thority of the Pulpit in a Time of Critical Research and Social Confusion, 309; The Lex Talionis, 310; The Inerrancy of the Original Autograph, 311; Dr. Schürer on the Fourth Gospel, 312; Wendt's Der Inhalt der Lehre Jesu, 374; The Seat and Sources of Authority in Religion, 373; St. John in Modern Christian Thought.....	374
World, The End of the....	225
Yuasa, Kichiro, Ph. D., A Classification of the Solomonic Proverbs.....	147

